

THE SECRETS
OF
CLAIRVOYANCE !!

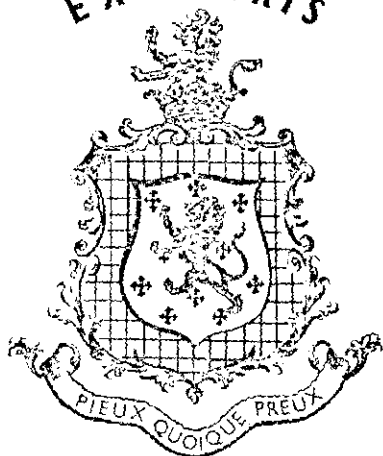
AND HOW TO
BECOME AN OPERATOR
MESMERISM
AND
PSYCHOLOGY,

AND HOW TO BECOME A
Mesmeriser and Psychologist,

BEING A COMPLETE EMBODIMENT OF ALL THE CURIOUS
FACTS CONNECTED WITH THE ABOVE STRANGE
SCIENCES, WITH INSTRUCTIONS
HOW TO BECOME
A MEDIUM.

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CLAIRVOYANCE.

A

French word, which literally signifies "clearsightedness," a power attributed to persons (usually) in a state of trance, of seeing what is not cognizable by either of the external senses. Much has been claimed in behalf of this power which seems to most minds almost incredible. Yet the power itself is nevertheless a reality. Clairvoyance may be truthfully termed the art and power of knowing or cognizing facts, things, and principles by methods totally distinct from those usually pursued in their attainment.

To give our readers a correct idea when and how Clairvoyance first dawned on this always-seeking-for-something new world of ours, it will be necessary to go back to the introduction of Mesmerism in France.

In the year 1778 Mesmer left Germany for the capital France, where there was as great a "penchant" for the supernatural as perhaps can be found upon the earth; and in Paris he soon made the science a source of fame and emolument. Great numbers of the sick were collected from various and distant parts of the country, upon whom Mesmer was reaping immense emoluments, and ever proclaiming the most miraculous cures. He made many converts, even among learned and scientific physicians, who soon attempted to share the spoils with their great master. Among these M. d'Eslon, a member of the Medical Faculty of Paris, became most conspicuous; and in 1874, the subject had attracted so much public attention, that a royal commission was appointed, and also one from the Academie de Sciences, to investigate the subject. Of the character of this commission, and the weight to which their opinions are entitled, it is only necessary to record that Baily, the historian of Astronomy, Lavoisier and Berthollet, the distinguished chemists and philosophers, together with the celebrated Benjamin Franklin, who was at that time in France, were among the number. After a patient attention to the public and private experiments for five months successively, the commissioners reported, that there were "no proofs of the existence of Animal Magnetism; that all the effects ascribed to it were purely owing to the power of imagination; the tendency of imitation natural to all mankind, and the mechanical influence of touching and frictions on the most sensitive parts of the body; and that the practice of it was both hurtful and dangerous in society, especially in a moral point of view."

But although this learned and able report was, as might be expected, fatal to the pretensions of Mesmerism, strictly so called, yet the Marquis de Puységur, one of Mesmer's followers, now introduced Animal Magnetism in a new and improved form, and proclaimed the discovery of "Somnambulism," or "Magnetic sleep." Before his time, "convul-

sions" had been the result of the experiments; but now somnambulism became the universal effect of manipulations. The Marquis, unable to attend to the multitude of patients who sought sleep at his hands, determined upon experimenting on a large scale. He therefore "magnetized a tree," from which he suspended cords, to each of which a patient was attached; and all being united by their thumbs, he passed around among them with his mystic rod, and magnetized them by wholesale. "Expect a miracle and it will happen;" and accordingly he soon discovered that his sleeping patients, when in a crisis, were gifted with supernatural vision, and this he denominated "clairvoyance." While in this state, he called them "medecines endormis," sleeping physicians; because of the wonderful discoveries in the nature and cure of diseases, in which they instructed their magnetizer himself. Meanwhile other practitioners were producing the same effects, by different means; some of them, like the Chevalier de Barbarin, offering prayers at the bedsides of the sick, which produced all the phenomena seen under the magnetic tree. This new form of Animal Magnetism spread rapidly over France, Germany, Switzerland, Russia, and Sweden, and continued with the rage of an Epidemic, until 1779, when the French Revolution interrupted and almost annihilated the science. Since that day to the present the belief in Clairvoyance has spread so rapidly that in point of numbers the believers equal if not exceed any one of the Religious Denominations in this or any other Christian Country. Who are those that have investigated the Phenomena of Clairvoyance sufficient to find facts enough to base a belief upon? Are they the ignorant and unlearned? We must frankly admit they are not, but on the contrary are men and women that will rank favorably with the members or attendants of any Church of our land.

To those desiring to become Clairvoyants, either for their own enjoyment or for Professional purposes, we know of no better advice to give them than the instructions and hints given in a very comprehensive work entitled "Seership, or a Practical Guide to those who aspire to Clairvoyance, bound in cloth, from which we herein make some extracts."

"On earth man is greatest, mind the greatest part of man, and clairvoyance the greatest part of mind. . . . Clairvoyance depends upon a peculiar condition of the nerves and brain. It is compatible with the most robust health, albeit oftenest resulting from disordered nerves. The discovery consists in the knowledge of the exact method 'how,' the precise spot 'where,' and the proper time 'when,' to apply the specific mesmeric current to any given person, in order to produce the coma and lucidity. A careful following of the rules herein laid down is generally sufficient to enable the aspirant to attain his or her end."

"At the start let it be distinctly understood that fear, doubt, nervous agitation, coarse habits, or bad intent, will retard success, and may prevent it altogether."

"At first, clairvoyance, like any movement, nervous or muscular, requires a special effort, but it soon becomes automatic, involuntary, mechanical. **KEEP YOUR DESIGN CONSTANTLY BEFORE YOU, AND YOUR SOUL AND INNER SENSES WILL MAKE GROOVES FOR THEMSELVES, AND CONTINUE TO MOVE IN THEM AS CARS ON RAILS OR WHEELS IN RUTS. Let your groove be CLAIR-VOYANCE!"**

"Clairvoyance is an art, like any other. The elements exist, but to be useful must be systemized. It has hitherto been pursued, not rationally, but empirically,—as a blind habit, a sort of gymnastics, a means to swindle people, and scarce ever under intelligent guidance like the logical or mathematical or musical faculties of the soul, albeit more valuable than either, and like them, too, subject to the laws of growth. It is far-reaching, and, once attained, though the road is difficult, amply repays the time and labor spent."

"**INTUITION**—The highest quality of the human mind—is intent in most people, developable in nearly all; is trainable, and, when active, is the highest kind of clairvoyance. It is the effortless, instantaneous preception of facts, principles, events and things. The rule for its promotion simply. When it tells a tale to test it at once. In a brief time the preceptions will grow clearer, stronger, more full, frequent, and free."

"The difference between clairvoyance, feeling, or psychometry, and intuition, are these: the first sees, the second feels, the third 'knows' instantly."

"In our ordinary state, we see through a glass darkly: in clairvoyance, we see with more or less distinctness; in psychometry, we 'feel' with greater or less intensity, and in intuition we 'leap' to results at a single bound. There are hundreds who imagine they possess one or all of these faculties or qualifications, and arrogate much importance, merely because the idea has made a strong impression on their minds; or perhaps they have seen one or two visions or spectral sparks or flashes. Such are what they claim to be, only in the wish. They need training. For clairvoyance is a thing of actual system, rule and law, and whoever would have it in its completeness or 'complexity,' must conform to the 'science' thereof, if they expect good results to ensue."

"No two persons' clairvoyance is precisely alike. Each one has a 'personal idiosyncrasy' that invariably determines his or her specialty, and, whatever that specialty may chance to be, should be encouraged, for in that he or she will excel, and in 'no' other. The attempt to force nature will be so much lost time and wasted effort."

"And so I say to all clairvoyant aspirants. Adopt a 'specialty,' and pursue it steadily during your life."

"When a mesmeric 'Circle,' self-magnetizing, or varied experiment for clairvoyance, bids fair to become a success, and the subject sees flashes, sparks, white clouds, rolling balls of light vapor, or is partially lucid, the tendency of the mind should be carefully noted, and the future direction of the power or faculty be fully decided on, sought for, aimed

at, and strictly, persistently, faithfully followed, until a splendid and never-to-be-doubted triumph and success crown your efforts. If you intend to examine and prescribe for disease; 'will-throwing,' or read people; to hunt up lost goods; detect thieves; make business examinations—in short, any special thing; cultivate that thing and 'no other,' else you will spoil your sight, dim your light, and become a sort of Jack-at-all-trades, master of none. You cannot excel in finding lost property, reading the love-life of amorous people, and also describe and prescribe for sick folks. No; the rule is One thing, and that thing well. Let the rest alone."

"Again; people are too impatient. They push a somnambule too fast and too far. Be careful, if you look for success, Go short journeys, at a slow pace, if you expect to hold out."

"Very few persons will fail who strictly conform to the general rules here laid down, and fewer still who follow the special plans determined upon. As a rule, I find it safe to declare, that in every one hundred cases, seventy-five can become partly lucid; sixty-three can become sensitives; forty-five can reach the second, thirty-two the third, fourteen the fourth, five the fifth, and two the highest degree of clairvoyance their peculiar organization is capable of attaining. Of one hundred men, fifty-six can become seers; of two hundred women, one hundred and eighty can become so."

MAGNETIC CLAIRVOYANCE is that induced by holding the head close to the open horns of a large and powerful horse-shoe magnet. It may be suspended from the ceiling and held to the head lying down, so that when let go it will spring away, or come in contact with its armature (a nail will do) so as to close the circuit. A quartz crystal is nearly as good for this purpose as a horse-shoe magnet; but I prefer a bar magnet to either."

"MESMERIC CIRCLES differ from all others, in that to be proper, all who are in one should be insulated; the chairs, and tables, and footstools should rest on glass knobs made on purpose. In these circles, the chances are ten to one that some will go off into the mesmeric coma on the first trial. The circle must wish, will desire, and favorable results are almost sure to follow. Have patience, if they do not."

"NOTE.—All clairvoyants should, to be useful, successful, and enduring, cultivate the 'habit' of deep breathing; for all brain power depends upon lung power, nor can continued ability exist if this be neglected. All clairvoyants should feed on the best things attainable. Again, all clairvoyants must use great caution in matters of sex. Abstinence is good; totally so, is better, for an error in that direction is fatal to clear vision, or its perpetuity when possessed."

"In all mesmeric experiments, individual or collective, very few become, at first trial, true hypnotic subjects, and some can never be, owing to peculiarities of organization.

The matter can be tested in a variety of ways,—as, for instance, the usual ‘passes’ may be reversed. Or the doubtful subject may look ‘steadily’ at a speck on the wall for six minutes. If drowsy at the end of that time, and the eyeballs have a tendency to roll up, the person ‘is’ a subject, and all that is required is patience. ‘Or’ breathe rapidly, forcibly, for ninety seconds. It makes you dizzy, you are a subject, and can enter the somnambulist state in any one of a dozen ways. This same operation, often repeated, is almost certain to produce coma; and if done while lying down, in connection with the horse-shoe magnet operation, will prove successful in enabling the person to see without eyes. In all cases the room should be quite dark. (N.B.—‘All’ magnetic, odyllic, and mesmeric processes are twenty times oftener productive of grand results if conducted in a dark chamber, than in one lighted artificially, or by the sun. Next to a thoroughly dark room, moonlight is best, and starlight better still.) If at the end of a few minutes, sparks, flashes, streaks of quick and lingering light are seen, or phosphor clouds float before the face, then one of two things is immediately probable. First, that the party by continuance and repetition can be clairvoyant; or, second, if not too ‘scary,’ these clouds and sparks may resolve themselves into beatified forms of friends long gone, but unlost.”

“Concentrate your attention on a single point in the subject’s head; keep it there. Do not let your thoughts wander. Gaze steadily at it, and it alone, gently waving ‘your’ head and hands over it from right to left, left to right. Repeat the process at the ‘same time,’ daily, for one hour, till the sleep is thoroughly induced. When it is, and you are perfectly satisfied of the fact, will be ‘strongly’ tempted to ask questions. ‘Don’t you do it!’ Resist it. Deepen the slumber in ‘seven sittings after perfect insensibility ensues!’ The eighth time you may ask a few questions, and but a few. Lead the subject slowly, tenderly, holily, gently along, step by step, one subject at a time, and that subject ‘thoroughly,—not forgetting what I have said about ‘specialties.’”

“Persons ambitious to become clairvoyant must not forget that a full habit, amorous pleasures, high living, and mental excitement, all are disqualifications. The entire diet must be changed; the linen often; the skin, especially the head and hair must be kept scrupulously clean; and, to insure speedy success, the food should be very light; fruit, and tea, coffee and milk may be freely used; but no chocolate, fat, oysters, pastry, and but very little sugar. Nor should the person fail to think, wish, and will the end aimed at continually. Soft and plaintive music is a capital adjunct.”

“The experiments should always be made at first with but few spectators, in a darkened room; and perfect trust should exist between operator and subject. And here let me state that no woman should allow herself to be mesmerized by a man whose principles she cannot fully trust to, for any

man can seduce any woman whom he sits by, in magnetic rapport."

"I now give the special method of thorough magnetization. First: Let the room be darkened. Let there be a mirror in the north end. Let the subject's back be toward that mirror, but take care that he or she sits so that the reflected ray of light (magnetism) from the operator's eye will strike the back of his or her head, the subject receiving the reflected ray,—or operator, subject, and mirror, forming a triangle, which any schoolboy can arrange in a moment. Now, the subject sits in a chair, fully insulated, the feet being on an insulated stool, and no part of the dress or chair touching the floor. The operator also stands or sits on the insulated stool, and, if he is weak in nervous force, should be fully charged with electricity, or from a battery. If spectators are present seat them silently in the south, east, and west, but not a soul in the north. No silk, not even a cravat, must be allowed in the room. If a piano is there, let some soft and tender chord be played; but take care not to play more than that one on that evening. Previous to the experiment two magnets have been suspended, one north pole up, the other down, so as to embrace the subject's head without much pressure; the poles must antagonise, and a current will be sent entirely through the head. 'Now be careful.' You have already prepared a magnet, or magnetic bar, and when the subject is seated, and the magnets arranged, the operator looks steadily at that point of the looking-glass, whence the reflected ray will glance off and strike the back of the subject's head, just between the fork of the northern magnet, and while doing so he points the bar magnet directly towards the open 'neck' of the subject. In a few minutes there ought to be a 'perfect magnetic slumber, and frequently the most surprising clairvoyance exhibited. It is still better if all the spectators grasp a cord on which a copper and iron wire has been bound the ends being fastened to a chair, so that they point directly to the subject's body. If these directions be faithfully observed, success will follow nine times in every ten experiments."

"I may also observe that a slight alteration will render this circle unequalled for different purposes. In such cases let all sit round a table itself, the chairs and stools being wholly insulated. If the room be darkened, you may and probably will have curious mental phenomena. But I advise the chord to be played all the time till results sought for are obtained. Again, let a person sit facing the south, insulated, with the magnets in contact as before—the person being alone—and the results desired are almost certain to follow. But let me here say that no one in or out of a circle can reach good and speedy results unless perfectly and absolutely clean. The bath is the very best of preparation for these experiments, and cannot be neglected with impunity. I have known many successes and some failures

in conducting all of the above experiments both in this country, England, and France, and I give it as my deliberate opinion that no one need fail in them, and will not unless their own folly and "impatience" ruin all."

"What advantage can a person have by pursuing the search in his or her own person? To which I answer,"

"First. Not ten per cent. of what passes for spiritual intercourse has a higher origin than the 'medium's' mind."

"Second. What one sees, feels, hears, is positive proof to him or her. All spiritual communications come second-handed, but the clairvoyant sees 'directly' and reaches knowledge by the first intention."

"Third. If a person is lucid (clairvoyant), he or she has a secret personal positive power, and need not consult any other authority whatever."

"Fourth. 'Mediumship' is automacy; a medium is a machine played on and worked by others, when it really exists; but the clairvoyant sees, knows, understands, learns, and grows in personal magnetic and mental power day by day; and while embodied makes the very best possible preparations for the certain and absolute life beyond the grave, which awaits us all when this 'fever called living' is over at last."

"Fifth. Clairvoyance necessarily subtilizes and refines the mind, body, tastes, passions, and tendencies of every one who possesses and practises it."

"Virtue is not a myth; Death is; but by clairvoyance the bars of Death are beaten down, and it opens the gates of Glory, to show all doubting souls the light and life beyond. And why die till one's work is done? Is yours? If not, this divine thing will enable you to more effectually accomplish it."

"True clairvoyants do not count themselves as altogether of this world, for they are in connection with, and do the work below of the ethereal peoples of the starry skies. By means of this royal road, the true seer or seeress is enabled to read the varied scrolls of human life; frequently to explain the real significance of dreams and visions; examine and prescribe for those who are sick or ailing in body, soul, mind, heart, affections, hope, ambition, love, aspiration, losses, gains, fears and troubles of every character, healing bodies, minds, souls; scanning by real positive mental vision, not merely the secrets of a man's or woman's lives and loves, and keeping them as wisdom seeds, to grow into good fruitage presently—but also reaching the perfect comprehension of the sublime fact that organization determines destinies—which of course begets charity to the neighbor, and love to all mankind; hence it is possible to foretell events that must inevitably come to pass, either in the general or special plane of an individual's life and experience. There are ever two roads and three choices before every intelligent human being, and clairvoyance alone is competent to decide which is best, for only this magnifi-

cent science and power can enable us to reach the penetralium."

"We know that the sick are healed by its strength; that homes are made happy by its power; that love itself comes to man through its divine agency; that woman can realize her hopes, 'in many directions,' through its resistless force; that God is WILL, and whoso hath its fullest and finest, most resembleth him! 'Steady willing will bring lucidity of vision and of soul! By it, also, those who love or would, love may find. Especially is this true of that large class who seek the occult, and strongly desire to reach the cryptic light beneath the floors of the waking world—I mean the sons and daughters of sorrow, anguish, and the Light: the loving, unloved ones of the earth; the lonely pilgrims over desert sands; the heart-reft mariners now sailing and surging over the stormy waters of the bitter sea of Circumstance—for these are the God-sent, and they travel ever the roughest paths. To all such, WILL, and especially Clairvoyance, is a boon, a true friend, saying: 'Come unto me, all ye that are weary and heavy-laden, and I will point the road to rest!'"—clairvoyance I mean—not automacy 'in any shape.'"

"What, then, is clairvoyance? I reply: It is the LIGHT which the seer reaches sometimes through years of agony; by wading through oceans, as it were, of tears and blood; it is an interior unfoldment of native powers, culminating in somnambule vision through the mesmeric process; and the comprehension and application of the principles that underlie and overflow human nature and the physical universe, together with a knowledge of the principia of the vast spirit-sea whereon the worlds of space are cushioned. Thus true clairvoyance 'generally' is knowledge resulting from experiment, born of agony, and purified by the baptism of fire."

"In the attempt to reach clairvoyance, most people are altogether in too great a hurry to reach grand results, and in that haste neglect the very means required, permitting the mind to wander all over creation—from the consideration of a miserable love affair of no account whatever, to an exploration of the mysteries enshrouding the great nebulae of Orion or Centauri. Now that won't do. If one wants to be able to reruse the life-scroll of others, the 'first' thing learned must be 'steady' fixing of mind and purpose, aim, and intent upon a 'single' point, wholly void of other thought or object. The 'second' requirement is: 'Think the thing' closely; and 'third, will steadily, firmly,' to know the correct solution of the problem in hand, and then the probabilities are a hundred to ten that the vision thereof, or the PHANTORAMA of it, will pass before you like a vivid dream; or it will flash across your mind with resistless conviction of truth."

"We cannot now doubt that the Temples of Isis and Osiris, Serapis, Apollo, and Escalapius, and the schools of the Prophets, were places where the art of Somnambulism,

with more than its present pretensions, was practised and taught by the ancient priesthood."

The ancient priests were also the only natural philosophers; and, having remarked certain wonderful phenomena to arise spontaneously in natural somnambulism, catalepsy, and other diseased states of the system, they did not despair in imitating by art, what nature had demonstrated to be possible; and by study and experiment they at last succeeded in rivalling the wonders of nature. And this will account for the wisest men of antiquity believing in the reality of what we now regard as lying wonders.

Plutarch and the other wise men of Greece did not affect to doubt the reality of the "affatus" of the Pythoness, or the occasional truthfulness of the Oracle. In fact, we can now imitate perhaps all that was true and useful in the ancient temples in our modern hospitals, by the use of opium, hemp, ether, chloroform, different gases, and especially by "Mesmerism," which is the safest and most effectual stimulant of the brain we are acquainted with.

Everything goes to prove that the oracles received in dreams, and the cures which followed them were the consequences of what we now call the mesmeric exaltation of the nervous system, variously brought about, no doubt, but frequently by the modern method of manipulations, assisted by breathing.

Indeed, it is impossible that, in the long course of ages, this faculty in man should not have been observed. It was so, in fact, and the pagan priests explored it to their own advantage by giving the credit to the Temples of Isis, Serapis, and Esculapius. Knowing how to produce and direct somnambulism, they placed the person whom they knew to be gifted with the power of distant vision and of prevision in the sanctuary of the temple to be the organ of the god, who, it was pretended, possessed him. Another, in his state of exaltation, felt the diseases of those who approached him, perceived the state of their organs, indicating the accessions of their complaints, and prescribed remedies: these were destined to play the part of Esculapius, or that of somnambulist priests; for it ought to be remembered that there were priests in those temples who dreamed for the patients, if they were not able to enter into somnambulism themselves. Besides, every consultant assisted in self-deception. When he had indicated in the somnambulist state his complaint and its remedy, as he lost all recollection of it on awaking, the priests, who had carefully taken down his words, did not fail to persuade him that all was the work of the god, and that the latter had dictated the means of cure.

Prosper Albinus says, in his *Treatise on the Medicine of the Egyptians*:—"After numerous ceremonies, the sick were wrapped up in the skins of goats, and carried within the sanctuary of the temple, where the god appeared to them in dreams, and revealed the remedies that ought to be resorted to for their cure. When the patients received no

communication from the divinity, then priests, called 'onciropoles,' slept in their places, and the god no longer withheld the hoped-for boon."

The oracle of Trophonius was in full operation in the time of Pausanias, who himself consulted it; and, from his account, it appears that persons resorting to it were thrown into a state of somnambulism, whatever the means might be.

"Among other ceremonies, the inquirer was led to the two fountains of Oblivion and Memory, from the first of which he drank, that he might forget all his previous ideas, and from the latter that he might retain recollection of what he should see in his consultation."

"Descending by a ladder into the cave, he lay down on the ground, placed his feet in a small orifice, and, following them with his knees, immediately found his whole body carried inwards, as if by the vortex of a mighty rushing river: his return, and feet foremost, was by the same office. He came forth in a state of great disturbance and unconscious of himself and those around him, and in this state was immediately placed on the chair of memory by the priests, who then obtained from him, by inquiries, all that he had seen or heard. He was then delivered to his friends, and after a time came to his usual senses and found himself cheerful."

The "Grotto del Came" at Naples might easily be converted into a modern "Cave of Trophonius" by substituting men for dogs.

Dacier thus notices the belief of the ancients in oracular dreams:—

"There was nothing more common among the ancients than remedies pointed out to the sick in dreams; and this was so generally received in antiquity that they went to sleep in the temples of the gods, believing that the divinity spoke more willingly there and revealed to the sick in their dreams the remedies proper for their cure. But," continues Dacier, "I would not attach much consequence to the customs of people always credulous and superstitious, if very wise and trustworthy men had not spoken of what had happened to them in dreams in a manner which leaves hardly any room for doubt. Aristides testifies that he had been often cured by remedies revealed to him in sleep. Synecius assures us that he had avoided great danger by the same means, and it is known what Socrates says of his dreams: the gratitude of Antoninus to Serapis was so lively that he struck several medals in his honor that may be seen in Patin."

We see among the Jews numerous examples of the natural faculty of medical instinct, of distant vision, and of the power of prevision: and in the majority of instances, it is easy not to confound such cases with those of a still higher order. No people had so many prophets as the Jews. Without counting those of the Lord, we see around Ahab seven hundred prophets of Baal: men, women, youths and

old men prophesied. They marched in troops through the cities and fields, with musical instruments playing before them. There were schools and colleges where the sons of the prophets, and young Hebrews who showed the prophetic temperament, were taught to perfect their natural abilities under the instruction of the old and experienced.

When the prophetic spirit did not carry them towards sacred subjects, they made use of it for the usual purposes of life. They healed the sick, as Elijah did the child of the widow of Zarephtha, and told how to find lost goods. "Let us consult the seer," Saul said, when, having lost his father's asses, he went to consult Samuel and carried with him the small fee usual on such occasions. It is worthy of remark that, when the Divine influence was communicated to a chosen individual, this spiritual power was "signified" by terms which strongly recall to man the means by which he also can exercise a mental influence over his fellow-men.

At the moment of inspiration, the sacred writings say,—
"The hand' of God descended upon him." (Deut.)

When Moses wished to fill Joshua with the spirit of wisdom, "he 'laid his hands' upon him." (Deut.)

In Deuteronomy it is also said: "God 'imposed his hand' upon him, and he prophesied."

It must undoubtedly appear, that the mental relations of the parties in the Mesmeric communications is such, that the train of thought in the one governs, more or less, that of the other. In virtue of the mysterious intercourse established, the mind of the one is led by that of the other to the contemplation of whatever scenes and objects it is pleased to array before it. The evidence of this, as a matter of fact, is altogether too strong to be resisted, and to this extent the claims of what is termed Clairvoyance are by multitudes admitted. But hesitation immediately ensues when we go beyond this, and affirm the possibility of a sight or perception on the part of the subject entirely transcending the range of the operator's knowledge or his actual imaginings. This, it is said, brings at once into the region of the incredible, as it invests the spirit with the power of kind of ubiquitous presence which can only be ascribed to the Deity. All objections, however, of this nature must give way before the clear evidence of facts, and facts may be adduced in abundance to show that the range of clairvoyant vision is not limited by the conceptions of the guiding mind. We do not say that this power is capable of being elicited in every instance in which the subject gives proof of being cognizant of the thoughts of another, and is able to describe the scenes and objects on which his mental eye is fixed. But that that which is frequently termed the "faculty of independent clairvoyance" does exist, and that incontestable proofs of it are often afforded, we affirm without hesitation. Both the private experiences and the public vouchers of those who are conversant with the subject, are rich in testimonies on this head.

A remarkable form of this power is evinced in the knowledge which magnetic subjects when in that state, however locally and bodily remote, have of each other. The fact is beyond question, as will be attested by all those who are familiar with the phenomena, and can only be accounted for on the ground of the truth of Swedenborg's assertion, that "real" space is non-existent in the spiritual world, and that nothing more is needed to bring spirits into conjunction with each other than "similarity of states," coupled with a desire to that effect. "It has been given to see how similitude of state conjoins and contracts the extension of space or distance, and how dissimilitude separates and produces extension of space or distance. There they who to appearance are at the distance of a thousand miles from each other, can be present in a moment when the love of one to the other is excited, and on the other hand, they who are discoursing together, can be separated in like manner the moment any aversion is excited."—Ath. Creed, 106. If this is the law of conjunction between spirits in the other life, it is not perhaps difficult to conceive that it should be somewhat strikingly realized in the case of two Mesmeric subjects coming as they do, in good measure, into the spiritual sphere.

Yet it is to be remarked, that the exhibition of the power is usually governed by some hidden laws that have reference to use. The phenomena are perhaps most frequently evinced in cases where the object is to indicate the nature or the cure of disease. Nothing is more common than to submit to a subject the case of one, removed it may be to the distance of hundreds of miles, who is laboring under any particular malady, which, however, is not known in any of its particulars, to the consulter, but which he wishes to have investigated. A correct report is often made of such cases, and that without the slightest previous knowledge of the person or his ailment, a fact which cannot be accounted for but upon the supposition of some kind of "going forth of the spirit," which at the same time is not incompatible with its still adhering to the body to which it belongs. The mind of the clairvoyant does undoubtedly in some way come in contact with the essential being of the person in question and through that is made acquainted with the condition of the material organism, which stands in indissoluble relation to the soul that pervades and animates it. That there is an actual cognizance of the individual thus spiritually visited, is evident from the fact that when such a person is subsequently brought into the presence of the clairvoyant when in the Mesmeric state, he will immediately recognize him as one he has seen before, and will minutely describe all the particulars of the previous vision. We by no means affirm that these phenomena occur with clairvoyant, but they nevertheless occur, as I have often witnessed, and more especially if the Mesmeric seer is furnished with a lock of hair, or any article of dress or ornament worn upon the person of the other party, which may serve as a medium

for establishing the mysterious communication between them. The fact is doubtless very astonishing, but is rendered much more credible by Swedenborg's teaching respecting the nature of spirits and the modes of their intercourse, a portion of which we shall soon present to the reader.

But the first step is to adduce evidence of the fact.

"For six years I have made repeated trials with numerous patients of my own: but never have found one who I was satisfied could even see the objects about them with the eyes closed, or look into the interior of the bodies of others and state their condition and prescribe for them. But among my searches after clairvoyance I have at length found one example of the highest kind, just mentioned in the present paragraph. This patient is the perfection of integrity and every other moral excellence. Her word is fact, and her truth is not less absolute than her freedom from vanity. She dislikes to exert her clairvoyance, and though I have no doubt, long possessed of it, never mentioned it till I tried and urged her to exert it: nor would she ever exert it but from a desire to oblige me, nor does she if aware of the presence of others.

"She will accurately describe who are in a particular room at her father's house at a particular moment, and the arrangement of the furniture, &c.—a distance of above fifty miles: or she will search for and see a member of her family, and describe the place in which he or she is, and the others also present. I at length succeeded in prevailing upon her to see some others, not members of her family, or known to them or to herself, and whose names even I did not mention, but only a very few particulars about them. She has described their persons most accurately, the places in which they were, their occupations at the moment: and told what others were in the same room with them: and all this when I knew nothing of the truth at the time and had to verify it afterwards. Far more than this she would tell: and tell with perfect accuracy: and predict numerous things relating to others which have since exactly taken place. But I will not venture to add more at present. I am anything but superstitious; am indeed very sceptical of human testimony on all matters of a wonderful nature; but these points I have laboriously and rigidly looked into, and can speak positively. In exerting this power she knits her brows and wrinkles her forehead vertically, evidently making a great 'cerebral' exertion. The part at which she says she 'sees,' so to speak, clairvoyantly, is the centre of the forehead, midway between the temples, but a little lower than half-way between the root of the nose and the top of the forehead,—exactly at the spot called by some cerebral physiologists the organ of Eventuality.

"I need hardly say that in perceiving absent and distant persons and things, it makes no difference what may be the direction of her face. Her seat may be placed against any of the walls of the room without altering her ability.

"Whether from her being in a very delicate state of health or not, she exerts the power with great effort, and often requires repeated efforts in the same direction at successive sittings before she sees what I desire her to see. Any temporary increase of debility, any headache or other distressing sensation, or the slightest uncomfortable emotion, prevents its exertion to much purpose or altogether. Before she could discern persons who are strangers to her, many attempts for very many days were required. She then saw them more clearly every day. Sometimes she can see persons but for an instant at a time; and sometimes not more than once in this momentary manner during my visit. She seldom saw the whole of a room at once."—"The Zoist," Vol. II. p. 478-481.

Mademoiselle W., whose disease and its treatment have been minutely reported by Dr. Klein, her physician, appears to have been one of the most extraordinary natural somnambulists and "clairvoyants" upon record. The following facts concerning her, which Dr. Klein has slightly alluded to from motives of delicacy towards the family, are related in the third volume of the "*Bibliothèque du Magnétisme Animal*," by an eye-witness who is worthy of all credit.

"After Mademoiselle W. had arrived at the house of M. St. —, a respectable and opulent man, whose family is one of the most distinguished in the country, this gentleman, who had previously heard of the accidental somnambulism of this young lady, looked upon her as a very extraordinary person, and requested her to give him, as she had already done on several former occasions, some proofs of the accuracy and extent of her 'magnetic telescope,' and to direct it towards his son, an officer in the army, at that time serving in Russia. From that moment, Mademoiselle W. directed her thoughts to the young man, and in all her paroxysms, although she had never seen him, she drew his portrait exactly as if she had him before her eyes. She said that he was constantly present to her mind—she accompanied him in all his military movements, and observed that, naturally brave, he exposed himself too inconsiderately to danger. She frequently asked the sister of this young officer, whether she did not see him in a corner of the room; and one day, upon receiving a negative answer, she said: 'Well, then, ask him any questions you please, and I shall return his answers.' The sister, having consented, asked all sorts of questions relative to family matters, which were unknown to the somnambulist, who answered them all in a manner so precise and so accurate, that the interrogator afterwards declared that she felt herself seized with a cold perspiration, and was several times on the point of fainting with fright, during what she called the dialogue of the spirits.

"In another scene, the somnambulist declared to the father, that she saw his son at the hospital, with a piece of white linen wrapt round his chin—that he was wounded in the face—that he was unable to eat, but, at the same time,

that he was in no danger. Some days later, she said that he was now able to eat, and that he was much better.

"The family soon ceased to pay much attention to these visions, probably putting little faith in them, when, some weeks afterwards, a courier arrived from the army. M. St. immediately went to Count Th. to inquire what news he had received. The latter, at once, set his mind completely at ease, by informing him that his son's name was not in the list of the wounded, &c. Transported with joy, he returned home, and said to Mademoiselle W., who was, at that time, in her somnambule sleep, that, for once, she had not divined accurately, and that, fortunately for his son and himself, she had been completely deceived. At these words—'divined,' 'deceived'—the young lady felt much offended, and, in an angry and energetic tone, assured the father that she was quite certain of the truth of what she had said—that, at the moment, she saw his son at the hospital with his chin wrapt in white linen, and that, in the state in which she then was, it was quite impossible she could be deceived. Soon afterwards, there came a note from Count T.; which, after some expressions of politeness and condolence, contained the following intelligence: That a second list of the wounded had arrived, in which was the name of his son, who had been struck by a musket-ball on the chin, and was under medical treatment in the hospital, &c.

"According to my information, the veracity of the persons, upon whose authority the preceding narrative has been given, lies under no suspicion."—"Isis Revelata," Vol II., p. 93-96.

"Madame Bussiere, being magnetized at eleven o'clock in the morning—told me that she was better—but that she could not think about herself—having something upon her mind, which distracted her thoughts; and not being able to see the cause of this presentiment, she asked me to assist her. I did so by the means usually employed under such circumstances. She retired within herself;—an instant afterwards she burst into tears, and said to me: 'I see my brother-in-law, who is at Libourne: he has inflammation of the lungs; his wife wrote to me yesterday to inform me of the event, and the letter will arrive this evening;—she requests me to go to Libourne.' After a minute's silence: 'I am unwell, and I fear that this letter when it arrives, will make me worse. I beg of you, on my awaking, to inform me of this, but with caution; especially tell me, that I dare not be absent at the most more than twelve days, because I shall require to be magnetized from that period until the next constitutional crisis, which will be the last. I cannot tell you on what day it will happen; I cannot see this till the evening before.'

"Having awakened her, I did as she had directed me insisting strongly on the necessity of her returning on the 26th, on account of her health.

"In the evening her husband sent me the letter announced during her sleep; its contents were precisely those which

Madame Bussiere had told me."—"Newnham's An. Mag." p. 277-278.

Cases of a similar character to the foregoing could be easily multiplied, but to the sceptic they would probably be unavailing, and to the believer useless. Our object will have been answered if we have succeeded in presenting the evidence of a mental phenomenon, which finds its solution in the parallel developments of Swedenborg. Our drift is all along to explain "facts" by "laws." The facts may be doubted or denied by those who have witnessed nothing like them, but we have much less solicitude for those who deny the facts than for those who, upon satisfactory proof, admit the facts, but have hitherto been ignorant of the laws. It will be seen from what follows that nothing more is developed in the facts than the laws of spiritual existence gives us reason to anticipate. Everything involved in the phenomena rests upon the grand principle that "man is a spirit as to his interiors," and that his spiritual nature "in" the body often manifests itself according to the laws which govern it "out" of the body.

"The spirits who are thought of by others (as those who have been in any degree acquainted together during the life of the body) are present in a moment, when it is granted by the Lord, and so very near that they can hear and touch each other, or at any little distance, notwithstanding they might have been thousands of miles distant, yea, even at the stars; the reason is, because distance of place does not operate in the other life."—"A. C." p 1274.

"All conjunction in the spiritual world is done by looking; when any one there thinks concerning another from an affection of speaking with him, the other becomes present on the spot; and one sees the other face to face; the like is done when any one thinks concerning another from an affection of love; by this affection conjunction takes place, but only presence takes place by the other; this is peculiar to the spiritual world: the reason is because all there are spiritual; it is otherwise in the natural world, in which all are material; in the natural world the like takes place with men in the affections and thoughts of their spirit; but because in the natural world there are spaces, but in the spiritual world spaces are only appearances, therefore in the latter world that takes place actually which takes place in the thought of any spirit."—"D. P." 29.

"Since angels and spirits are affections which are of love, and thoughts thence, therefore neither are they in space and time but only in the appearance of them: the appearance of space and time is to them according to the states of the affections, and thence of the thoughts wherefore, when any one thinks about another from affection, with the intention that he wishes to see him, or to speak with him, he is set forth with present. Hence it is, that spirits are present with every man, who are in like affection with him; evil spirits

with him who is in the affection of like evil, and good spirits with him who is in the affection of like good, and they are so present as when one is included in society: space and time make nothing towards presence, for the reason that affection and thence thought are not in space and time; and spirits and angels are affections, and thence thoughts. That it is so, has been given to know from a living experience of many years, and also from this that I have spoken with many after death, as well as with those who are in Europe and its various kingdoms, as with those who were in Asia and Africa and their various kingdoms; and they were all near me; wherefore if there had been space and time to them, journeying and the time of journeying would have intervened. Yea, every man knows that from what is implanted in himself or in his mind; which became evidenced to me by this, that no one thought of any distance of space, when I related what I have spoken with any one deceased in Asia, Africa, or Europe; as, for example with Calvin, Luther, Melancthon, or with any king, officer or priest, in a distant country: and it did at all fall in their thoughts, how one could come to and be present with him, when yet lands and seas intervene: from this it has also been manifest to me, that no one thinks from space and time, when he thinks concerning those who are in the spiritual world."—"D. P." 50.

"Although all things in heaven appear in place and in space just as in the world, still the angels have no notion and idea of place and space. Because this cannot but appear as a paradox, I wish to present the subject in a clear light, because it is of great importance.

"All progressions in the spiritual world are made by changes of the state of the interiors, so that progressions are nothing else than changes of state: thus also I have been conducted by the Lord into the heavens, and likewise to the earths in the universe, and this as to the spirit, while the body remained in the same place. Thus all the angels move; hence to them there are no distances, and if there are not distances, neither are there spaces, but instead of them states and their changes.

"Because progressions are made thus, it is evident that approximations are similitudes as to the state of the interiors, and that removals are dissimilitudes. Thence it is that those are near to each other who are in a similar state; and those at a distance who are in a dissimilar state, and that spaces in heaven are nothing else than external states corresponding to internal. It is from no other source that the heavens are distinct from each other, and also the societies of each heaven, and every one in the society. Thence likewise it is, that the hells are entirely separated from the heavens, because they are in a contrary state.

"From this cause also it is, that in the spiritual world one is exhibited as present to another, if he only intensely

desires his presence, for thus he sees him in thought, and puts himself in his stato; and conversely, that one is removed from another as far as he is averse to him. And because all aversion is from contrariety of the affections, and from disagreement of the thoughts, thence it comes to pass, that several who are in one place there appear to each other so long as they agree, but as soon as they disagree they disappear."—"H. & H." 191-194.

"Interior sight in the spiritual world conjoins; interior sight is thought, and in a society there, when several act as one, and also in choirs, what one thinks another also thinks, thus thought conjoins; and likewise when any one thinks of another, he is presented to view, thus also thought conjoins."—"A. C." 5975.

"Man at this day, to whom the interiors are closed, knows nothing of these things which exist in the spiritual world or heaven; he says indeed from the Word and from doctrine, that there is a heaven, and that angels, who are there, are in joy and in glory, and he knows nothing besides. He wishes indeed to know how the case is there, but when he is told, he still believes nothing, by reason that in heart he denies the existence of things; when he wishes to know, it is only because then he is in curiosity from doctrine, not in faith, deny also in heart. But they who believe, procure to themselves ideas concerning heaven, its joy and glory, from various things, every one from such things as are of his own science and intelligence; and the simple from sensitive things which are of the body.

"Nevertheless most persons do not apprehend that spirits and angels have sensations much more exquisite than men in the world; namely, sight, hearing, smelling, something analogous to taste, and touch, and especially the delights of the affections. If they only believed that their interior essence was a spirit, and that the body, together with its sensations and members, is only adequate to uses in the world, and that the spirits and its sensations and organs are adequate to uses in the other life, then they would come of themselves, and almost spontaneously into ideas concerning the state of their spirits after death. For then they would think with themselves, that his spirit is the very man himself who thinks, and who lusts, who desires and is affected, and further that all the sensitive, which appears in the body is properly of its spirit, and of the body only by influx: and these things they would afterwards confirm with themselves by many things, and thus at length would be delighted with those things which are of their spirit, more than those which are of their body. In reality also this is the case, that it is not the body which sees, hears, smells, feels, but its spirit; wherefore when the spirit is freed from the body, it is then in its own sensations, in which it had been when in the body, and indeed in those much more exquisite; for corporeal things, because respectively gross,

rendered the sensations obtuse, and still more obtuse, because it immersed them in earthly and worldly things.

"This I can assert, that a spirit has much more exquisite sight than a man in the body, and also hearing, and, what will seem surprising, more exquisite sense of smell, and especially sense of touch, for they see each other, hear each other, and touch each other. This also he who believes a life after death might conclude from this, that no life can be given without sense, and that the quality of the life is according to the quality of the sense; yea, that the intellectual is nothing but an exquisite sense of interior things and the superior intellectual of spiritual things; hence also the things which are of the intellectual and of its perceptions are called the internal senses. With the sensitive of man immediately after death the case is this: As soon as a man dies, and the corporeal things with him grow cold, he is raised up into life, and then into the state of all sensations, insomuch that at first he scarcely knows otherwise than that he is still in the body; for the sensations in which he is, lead him so to believe. But when he perceives that he has more exquisite sensations, and this especially when he begins to speak with other spirits, he then takes notice that he is in another life, and that the death of his body was the continuation of the life of his spirit. I have spoken with two with whom I had been acquainted, on the same day that they were buried, and with one who saw through my eyes his own coffin and bier, and inasmuch as he was in every sensation in which he had been in the world, he talked with me about the obsequies, when I was following his funeral, and also about his body, saying, that they reject it because he himself lives.

"But it is to be known, that they who are in the other life, cannot see anything which is in the world through the eyes of any man; the reason why they could see through my eyes was, because I am in the spirit with them, and at the same time in the body with those who are in the world. And it is further to be known, that I did not see those with whom I discoursed in the other life, with the eyes of my body, but with the eyes of my spirit, and still as clearly, and sometimes more clearly, than with the eyes of my body, for, by the divine mercy of the Lord, the things which are of my spirit have been opened.

"But I am aware that the things which have been heretofore said will not be believed by those who are immersed in the corporeal, terrestrial, and worldly things, that is, by such of them as hold those things for an end, for these have no apprehension of those which are dissipated by death. I am aware also, that neither will they believe, who have thought and inquired much about the soul, and have not at the same time comprehended that the soul is man's spirit, and that his spirit is his very man which lives in the body. For these cannot conceive any other notion about the soul, than that it is something cogitative, or filmy, or ethereal, which only acts into the organic forms of the body, and not

into the purer forms which are of its spirit in the body, and thus such that it is dissipated with the body; and this is especially the case with those, who have confirmed themselves in such notions by views puffed up by the persuasion of their own superior wisdom."—"A. C." 4622.

"The divine omnipresence may be illustrated by the wonderful presence of angels and spirits in the spiritual world. In this world, because there is no space, but only an appearance of space, an angel or a spirit may, in a moment, become present to another, provided he comes into a similar affection of love, and thence thought, for these two make the appearance of space. That such is the presence of all there, was manifest to me from this, that I could see Africans and Indians there very near me, although they are so many miles distant upon earth; nay, that I could become present to those who are in the planets in other systems, out of this solar system. By virtue of this presence, not of place, but of the appearance of place, I have conversed with apostles, deceased popes, emperors and kings; with the founders of the present church, Luther, Calvin, Melancthon; and with others from distant countries. Since such is the presence of angels and spirits, what limits can be set to the Divine presence in the universe, which is infinite! The reason that angels and spirits have such presence, is, because every affection of love, and thence every thought of the understanding, is in space without space, and in time without time, for anyone can think of a brother, relation, or friend in the Indies, and then have him, as it were, present to him; in like manner he may be affected with their love by recollection. By these things, because they are familiar to every one, the divine omnipresence may in some degree, be illustrated; and also by human thoughts, as, when any one recalls to his remembrance what he has seen upon a journey in various places, he is, as it were, present at those places. Nay, the sight of the body emulates that same presence; the eye does not perceive distance, except by intermediate objects, which, as it were, measure them. The sun itself would be near the eye, nay, in the eye, unless intermediate objects discovered that it is so distant; that is so, writers on optics have also observed in their books. Such presence has each sight of man, both intellectual and corporeal, because his spirit sees through his eyes."—"T. C. R." 64.

With these citations before us, what doubt can possibly remain, that Swedenborg has developed the rationale of the manifestations of which we are now treating? Is not the parallelism as obvious as the facts? and are not the facts sustained by competent testimony? Our appeal, however, is to those who admit the facts, and to all such we propose the query, whether the evidence is not conclusive, that Swedenborg has penetrated the mystery of these startling phenomena? Has he not lifted the curtain and exposed to view the spiritual machinery, so to speak, upon which these

marvellous results depend? Here are adequate causes assigned for obvious effects, and what is the ground, we ask, on which Swedenborg is to be written a "dreaming visionary," merely for affirming a psychology which completely solves the problems of experience? Surely, if we behold in Mesmerism phenomena which irresistibly refer themselves to a spiritual world—if we admit that such a world exists—if the mind of man were while sojourning in the body, is really a denizen of that world—then we feel at liberty to claim that Swedenborg has been admitted into it, and has laid open its hidden laws. How could such a claim be substantiated otherwise than by the very evidence which is set before our eyes, to wit, the accordance of known facts with the asserted law?

We may here advert to another phase of the Mesmeric marvels of a similar character to the preceding. It is known that clairvoyant subjects are sometimes sent on an ideal excursion to the moon or to the various planets of the system. As to the accuracy of their reports we have nothing to say, for we have no doubt that, owing to causes which Swedenborg has also unfolded, there is frequently a large admixture of the fanciful and the illusive in the impressions received by Mesmeric subjects. This circumstance, however, does not countervail the equally clear evidence of truth in regard to many of their statements, and in the present case we have to do with the simple possibility of the thing itself. Does the clairvoyant state enable one to visit mentally the distant regions of the universe? It is not, perhaps, easy to limit the capability disclosed in the foregoing extracts. If mind or spirit really rises superior to all relation to space—if the sole condition of being present to another person in any part of the globe be the, "wish" to that effect—then we may doubtless conceive that by the same law one may be transported, so to speak, to the remotest bounds of creation. On this subject Swedenborg speaks as follows:—

"They who are in heaven can discourse and converse with angels and spirits, who are not only from the earths in this solar system, but also from other earths in the universe out of this system; and not only with the spirits and angels there, but also with the inhabitants, themselves, only, however, with those whose interiors are open so that they can hear such as speak from heaven: the same is the case with man, during his abode in the world, to whom it has been given of the Lord to discourse with spirits and angels; for man is a spirit as to his interiors, the body which he carries about in the world only serving him for the performing functions in this natural or terrestrial sphere, which is the ultimate of all spheres. But it is given to no one to dis- that he can consociate with angels as to faith and love: nor can he so consociate, unless he have faith and love in the Lord, for man is joined to the Lord by faith and love to him, that is by truths of doctrine, and good principles of life derived from him; and when he is joined to the Lord

he is secure from the assaults of evil spirits from hell; with others the interiors cannot be so far opened, since they are not in the Lord. This is the reason why there are few at this day, to whom it is given to speak and converse with angels: a manifest proof whereof is, that the existence of spirits and angels is scarce believed at this day, much less that they are attendant on every man, and that by them man has connection with heaven, and by heaven with the Lord; still less is it believed, that man, when he dies as to the body, lives a spirit, even in a human form as before.

"Inasmuch as there are many at this day in the church who have no faith concerning a life after death, and scarce any concerning heaven, or concerning the Lord as being the God of heaven and earth, therefore the interiors appertaining to my spirit are open by the Lord, so that I am enabled during my abode in the body, to have converse with the angels in heaven, and not only to discourse with them, but also to see the astonishing things of their kingdom, and to describe the same, in order to check from henceforth the cavils of those who urge: 'Did ever any one come from heaven and assure us that such a place exists, and acquaint us with what is doing there?' Nevertheless, I am aware that they who in heart have heretofore denied a heaven and a hell, and a life after death, will even still continue in the obstinacy of unbelief and denial; for it is easier to make a raven white than to make those believe who have once in heart rejected faith; the reason is, because such persons always think about matters of faith from a negative principle and not from an affirmative. May the things, however, which have been hitherto declared, and which we have further to declare, concerning angels and spirits, be for the use of those few who are principled in faith! whilst it is permitted, in order to bring others to somewhat of acknowledgment, to relate such particulars, as delight and engage the attention of persons desirous of knowledge: for which purpose we shall now proceed to give an account of the earths in the starry heaven."—"Earths in the Universe," p. 123-124.

The reason may indeed be declared why going, journeying, and sojourning have such significations, but that reason is such, that it can hardly be received by those who do not know how the case is with motions in the other life. Motions there and progressions, are nothing else, because from no other source than changes of state of life, which changes appear in externals altogether as progressions from place to place: that is so, may be confirmed from much experience in the other life; for I have walked there in spirit with the inhabitants, and among them, through several of their abodes, and this notwithstanding I had remained in the same place as to the body, I have also discoursed with them as to how this could be, and have been instructed, that there are changes of the state life, which cause progressions in the spiritual world; which was also confirmed by this, that

spirits, by changes induced in the state, can be presented on high, and in a moment in the deep, also far westward, and in a moment eastward, and so forth. But, as was said, this cannot fail to appear strange to him, who knows nothing concerning life in the spiritual world; for in that world there are not spaces, nor times, but instead of them states of the life; these states in externals produce an appearance altogether living of progressions and of motions; this appearance is as living and real as is the appearance of life itself, namely, that life is in us, and thus ours, when yet it flows in from the Lord, who is the fountain whence comes the all of life."—"A. C." 5605.

"All progressions in the spiritual world are made by changes of the state of the interiors, so that progressions are nothing else than changes of state: thus also I have been conducted by the Lord into the heavens, and likewise to the earths in the universe, and this as to the spirit, while the body remained in the same place. Thus all the angels move; hence to them there are no distances, and if there are not distances, neither are there spaces, but instead of them states and their changes."—"H. & E." 192.

The absolute truth of the revelations made in this department cannot, of course, except in the case of Swedenborg, be the ground of much confidence. As to him, we rest in the assurance of his reliability, because he has clearly developed the law which ascertains the possibility of the fact, and because he has given so much evidence of truthfulness in other respects. As to others, we confide in their reports only so far as they agree with his. As a general fact, however, we deem their statements of little value, from the circumstance that we are convinced their state is one which renders them liable to numberless involuntary delusions from sources which Swedenborg has fully disclosed.

On the whole it must, we think, be admitted, that the of the incredible, as it invests the spirit with the power of emerging from the body, and in that state of possessing a has hitherto shrouded in darkness the deep arena of the spirit-world. We awake with amazement to the conviction that what have hitherto been regarded as the wildest vagaries of a disordered fancy are in fact assuming the character of the most profound psychological truths. But what are these disclosures, sublime as they are, compared with the announcements of this enlightened seer relative to the great "moral" doctrines which he has promulgated from the same sphere, and which take hold at once of the psychological nature, the most sacred duties, and the eternal destiny of man! Nothing that we have thus far brought to view in the foregoing extracts can give the reader any adequate idea of the magnificent system of moral truth embodied in his writings. We can only say of it that it is quite as far in advance of the theology, as it is of the philosophy, of the world, and more it would not be easy to say. Yet we say this well aware that the same causes

which have hitherto prevented, and will probably still prevent, except to a limited extent, the admission of the truth of the philosophy, will doubtless operate, for some time to come to prevent the recognition of the truth of the theology. It is not only in too obvious antagonism with the favorite dogmas of the church, but it is too pure, too holy, too heavenly—it makes too uncompromising demands upon “life,” it discovers heaven and hell in too close proximity with the human heart in its ruling loves—to allow the hope of its general receptions till the movements of the Divine Providence have wrought stupendous changes in the state of the general mind of Christendom. The reign of an over-spreading sensualism must first be shaken to its centre, before the plea of a spiritual philosophy can gain a hearing. But it would prove us recreant to the solemn interests of Truth did we permit ourselves to despair of its final triumphs. It will eventually come with resistless rebuke to all the falsities which have opposed its progress and laden with abundance of blessing to its humble and hearty recipients.

CLAIRVOYANCE is literally clear-sightedness; it is a French word to express the faculty manifested by magnetic somnambulists, of seeing with invisible eyes things at the most remote distance from the body, and hid by millions of opaque barriers from the sight of persons awake. A somnambulist at Providence, for instance, would leave the body and travel (in spirit) in a few seconds to England, and after eyeing all the particulars of Queen Victoria's household and dress, would relate the exact description audibly, to any person making the inquiries of the lady. This property forms the most extraordinary feature in the science, and as Deleuze has given no theory of explanations, it remains unaccounted for by all his disciples in this country or elsewhere.

A very extraordinary case of clairvoyance was evinced by Miss Parker, who is a magnetic subject of Dr. Brownell, a very eminent physician and professor of animal magnetism at Providence; the description of this case has appeared in many of the newspapers, and excited much interest; the particulars below are furnished by Dr. Brownell to Mr. Hartshorn:—

“The patient lived more than a quarter of a mile from my house. I requested a somnambulist, then at my house, to see if she could find such a man, at the same time pointing out to her the situation of the house, which was not in sight from the room where we continued all the time. She saw him. On being asked in what room, she replied in the third room back from the street. She was then requested to describe the situation of the furniture in it, in order to discover whether she had got into the right place, and whether her clairvoyance might be trusted to at that time; she described it very exactly.

“I then told her my patient had been sick a long time, and desired her to examine him and tell what the disease was.

"She said: 'He looks so bad, I do not like to do it.' I replied: 'Never mind that; it looks bad to you, because you have not been accustomed to looking at the interior of a body.'

"As I supposed him to be affected with a diseased liver, and with indigestion arising from a diseased state of the stomach, I asked her to look at the stomach to see if that was diseased; she answered, 'No.'

"Is the liver diseased? 'No.'

"Well, examine the whole intestinal canal, and see if there is any disease there. 'I do not see any,' said she.

"Examine the kidneys. 'Nothing is the matter with them.'

"Not knowing what other part to call her attention to, I requested her to look at every part of him.

"After some little time, she says, 'His spleen is swelled; it is enlarged.'

"His spleen! said I; when we speak of a person who is spleeny, we suppose he has an imaginary complaint. What do you mean?

"She said, 'The part "called" the spleen, is enlarged.'

"How do you know it is enlarged?

"It is a great deal larger than yours.'

"Do you see mine? 'Yes.'

"How large is his spleen?

"It is a great deal longer and thicker than your hand.'

"I then asked her to put her hand where the spleen is situated. She immediately placed her hand over the region of the spleen.

"I then asked her what the shape of the stomach was; she replied that it was like a flower in the garden. I was not acquainted with that flower, and do not recollect the name she gave it.

"I then requested her to recollect all about this, saying I wished to talk with her about it when she awoke.

"After she came out of the somnambule state, she was asked whether she remembered having examined the sick person. She remembered it.

"What part did you tell me was diseased? After a little consideration, she replied, 'I believe I told you the spleen is enlarged.'

"How came you to call it the spleen?

"I do not know.'

"Did you ever hear any description of the internal organs, or see any plates of them? 'No.'

"Should you know the plate representing the stomach, if you were to see it?

"I think I should if it looked like it.'

"I will go into the library and bring out some plates, to see whether you know the internal organs.

"While I was gone into the library, she said to a lady present, 'Every once in a while I saw fluids pass from his stomach into his bowels.'

"On returning with the volume of plates, in order to ascertain whether she really distinguished the different organs, I showed her a plate somewhat resembling the stomach, and asked her if that was what she saw for the stomach? She said, 'No.' Turning to several plates in succession, she declared that neither of them resembled the stomach.

"Then turning to the true plate, as if accidentally, while throwing open the leaves, intending to pass it by unless she noticed it, she immediately cried out, 'That's it, that's what I saw for the stomach.'

"I have then conversed with her in relation to the other viscera, and she gave a very correct description of them, as she had done in her sleep. I asked her if she had conversed upon the subject, or seen any plates of the internal organs, She declared she never had.

"Seven days after this, the patient was taken more seriously ill, and died on Saturday, the third day following.

"On Monday a 'post-mortem' examination took place; previous to which I invited all the physicians whom I could find in the city.

"Eighteen persons were present, of whom 'sixteen' were physicians.

"I then stated all the particulars of the examination by the somnambule patient; and requested the physicians to examine the body to see if they could discover the diseased spleen from external examination. They, with one voice, declared they could not.

"I then opened the body, and to the utter astonishment of the physicians present, found the spleen so enlarged as to weigh 'fifty-seven ounces.' Its usual weight is from 'four' to 'six' ounces.

"No other disease was perceptible, except a general inflammation, which no doubt came on about three days before his death."

Two very extraordinary cases of clairvoyance were related in a N. Y. paper some time ago:—

"ANIMAL MAGNETISM.—We have had our time and times of laughing at animal magnetism. We shall laugh at it no more. There is something awfully mysterious in the principle, beyond the power of man to fathom or explain. Being in Providence on Saturday, Sunday, and Monday, the 26th, 27th, and 28th of August, an opportunity was afforded us of seeing and taking part in a series of experiments, which a young blind lady, while under the magnetic influence, the result of which was not only marvellous in our eyes, but absolutely astounding. The exhibition was not public, and the parties were all people of the first respectability, professional and otherwise. Having heard much upon the subject, and disbelieved all the experiments were made before a private circle of ladies and gentlemen, at our own urgent solicitation.

"We have written a narrative of the circumstances, comprising some fifty or sixty pages of foolscap; and we venture to say, that nothing hitherto published upon that

subject, is so wonderful by far, as the facts of which we were witness—all of which we saw and part of which we were. We shall publish our narrative, on taking it to Providence for examination, provided we can obtain permission of the parties—who have hitherto avoided publications, or public exhibitions.

"One surprising incident we will mention. On Sunday, while we were in Providence, a small package was received from Mr. Stephen Covill, of Troy, containing, as he wrote to his friend, a note, which he wished Miss B. to read, while under the magnetic influence, without breaking the seal, if she could. Mr. D. had been induced to try this experiment, in consequence of having heard of extraordinary performances of this kind—which, of course, he doubted. The package, or letter, was evidently composed of several envelopes. The outer one was composed of thick blue paper. On Sunday evening Miss B., who, it must be borne in mind, when awake, is blind, was put into a magnetic slumber, and the letter given to her with instructions to read it. She said she would take it to bed with her, and read it before morning. On Monday morning she gave the reading as follows:—

'No other than the eye of Omnipotence can read this, in this envelopment.—1837.'

"We made a memorandum of this reading, and examined the package containing, as she said, the sentence. She said, then, on Monday morning, that there was one or two words between the word 'envelopment' and the date, as we understood her, which she could not make out. We examined the seal with the closest scrutiny. The seal of Mr. Covill was unbroken, and to turn the letter, or to read it without opening, with human eyes, was impossible.

"After our return to the city, viz.: On Wednesday last we addressed a letter to Mr. Covill, to ascertain whether the reading of the blind somnambulist was correct. The following is his reply:—

Troy, Sept 1, 1827.

'Dear Sir—Yours of yesterday I received by this morning's mail, and as to your inquiry relative to the package submitted to Miss B. while under the magnetic influence, I have to say, the package came to hand yesterday. The sentence had been written by a friend, and sealed by him at my request, and in such a manner as was supposed could not have been read by any human device, without breaking the seal. We think the seals have not been broken until returned. The sentence as read by Miss B. is: "No other than the eye of Omnipotence can read this, in this envelopment.—1837." And, as written in the original, on a card, and another card placed on the face of the writing, and enclosed in a thick blue paper envelope, was: "No other than the eye of Omnipotence can read this sentence, in this envelope.—Troy, N. York, August, 1827."

Respectfully yours, &c., STEPHEN COVILL.

P.S.—We have just received a note from Providence, with permission to publish our own narrative. But, as it is very long, and equally complex and wonderful, we shall first take it to Providence, for the examination of those who were present on the occasion, our aim being scrupulous exactness. We also left a note for the blind lady to read, sealed with seven seals. We have received it this morning, with seals unbroken, with the answer written on the outside. This answer is correct, as far as it goes. We were in great haste at the time of preparing the note, and having the odd title of a queer old book in our pocket, printed in small Italic letter, we wrote a part of the note with a pencil, and stuck on two and a half lines of the small Italic printing, with a wafer. The note written and printed, as we left it, was in these words:—

"The following is the title, equally quaint and amusing, of a book which was published in England, in the time of Oliver Cromwell: 'Eggs of Charity layed by the Chickens of the Covenant, and boiled by the waters of Divine Love. Take ye and eat.'

"The following is the answer, sent by Miss B— through an intimate friend:

"The following is a title, equally amazing (or amusing) and quaint, of a book published in England in the time of Oliver Cromwell:—

'Eggs of Charity—'

Miss B. does not know whether the word is amazing or amusing. Something is written after the 'eggs of charity,' which she cannot make out.

"Thus much for the present. We make no comments. What we know to be true, we fear not to declare. Facts sustained by the evidence of our senses, we trust we ever shall have the boldness to publish. In regard to our narration, it is alike wonderful and inexplicable: As Paulding's black witch in Koningsmarke says—"I've seen what I've seen—I know what I know."

Many such facts have been witnessed in this country, and could be attested by the most respectable citizens, who were eye witnesses of the facts, and are men of veracity, who are eminent in learning, science, and in piety.

SPIRIT MIRRORS.

Full instructions how to make one, in which are said to be seen Forms, Objects, Visions, and most Beautiful Scenes of Worlds unknown to earth mortals. There are hundreds who have seen visions float over the black-sea face of the peerless mirror. When wishing to see into the future, gaze steadily into its depths. The first things seen are clouds which slowly give way to a vision, and pictures appear as desired. Mould a lump of clay a foot square, "slightly convex." Dry, and bake it hard, and smooth its surface as perfectly as possible. Then press pasteboard on it until all is smooth and even.

Now make another, exactly to match it, concave. Between these two place a sheet of fine plate-glass. Bake till it conforms to the required shape. Make two alike. Between these two, cemented one-fourth inch apart, pour black ink till full; seal the aperture left for that purpose, and you have a very good substitute for a magnetic mirror. Else take a glass saucer filled half full of black ink, and you will have as good a mirror as Lane saw so successfully worked in Egypt. A crystal glass of pure water has often served a good purpose to the same end; and, in fact, there are numberless forms of substitutes for the genuine mirror, some of which are very good. The rules and laws governing these substitutes are precisely the same as those of genuine glasses.

RECIPE TO INCREASE THE HUMAN MEMORY.

Dr. Will Bulleyn says, that if snails are broken from their shells and soaked in white wine with oil and sugar, and a little anointed on the forehead each night, the memory can be so strengthened that events, even of small importance occurring many years back, can be fully remembered. He says, also if snails pounded with camphor, and a little flour be applied, will draw thorns or pricks from the flesh; being also good for many poisoned wounds.

THE NEW ART TO MAKE OLD AND YOUNG PEOPLE HANDSOME.

Take two drachms of borax, one drachm of Roman alum, one drachm of camphor, one ounce white sugar candy, and one pound of ox-gall; mix these altogether and keep stirring two or three times a day for two weeks until the liquid is clear and transparent, then strain through filtering paper and bottle for use, adding sufficient otto of roses to give it an elegant perfume; with a little of this anoint the face, hands, and arms once or twice a week.

THE MORMON SECRET TO PROLONG LIFE. AS TAUGHT BY THEIR CELEBRATED PROPHET.

Take dove's foot, arkangel ivy, red brier, rosebuds, red sago, selandine, and woodbine, equal parts, all chopped fine and mixed with white wine and pure honey, a piece of alum, glass powdered fine, the size of a pea, also a little of the aloes hepatica, slowly distilled in a limebocke of pure glass or tin; keep this corked one year, then take two drops night and morning.

TO FIREPROOF YOUR HANDS.

Equal parts of oil of petroleum, rock-oil, fine lard, mutton tallow, and quick lime are to be mixed together until forming one substance. Distil it over burning charcoal, and save the water which results. It can be burnt on the hand without any harm being done.

3^d MYSTERIES OF MAGNETIC CLAIRVOYANCE.

MAGIC WRITING—LETTERS THAT WILL COME AND GO AT COMMAND.

Write on a mirror with French chalk, wipe it with a handkerchief, and the letters will vanish, but can be called into view by breathing on them, at a considerable distance of time.

TO HAVE NATURAL FLOWERS BLOOM FOREVER.

Cut off the best-formed buds about to open with scissors, leaving their stalks a quarter of an inch long; cover the cut with wax. Let the buds dry, wrap up each separately in very dry paper, and put away in a box in a dry place. At any time during the winter you can take them out, clip off the waxed stem, and, on dipping them into water, in which has been put a little salt, or nitre, they will bloom.

TO PIERCE A BOARD WITH A CANDLE.

Put a candle-end in a musket, and an ordinary charge of powder will drive it clear through a plank, not too thick, as quickly as a bullet.

MOCK LIGHTNING.

To play a practical joke on someone, prepare a small, dark room, without many windows to let in light or air, by burning spirits of wine and camphor in a bowl, until they have been consumed. Whoever enters the room with a light will be saluted by a flash of lightning, without either he or the room being injured in the faintest degree.

A COLOR WHICH APPEARS AND WILL DISAPPEAR AT WILL.

Take a glass bottle; put into it some volatile alkali, in which you have dissolved copper filings, to produce a blue liquor. Present the bottle to someone to cork, jesting a little with him, and, to the great surprise of the company, it will be observed that the color disappears as soon as the cork is put in. You easily make it reappear by uncorking the bottle, which does not seem the least surprising part of the matter.

Animal Magnetism.

The origin of Animal Magnetism is coeval with the creation of *Evo*. The extremely subtle and invisible fluid, which, when in contact with the animal brain, is capable of performing all the phenomena of this wonderful science, had existed millions on millions of years anterior to the creation of man, and is probably coeval with the birth of the trilobite, or even with creation itself. The sun's rays must pass through a suitable medium to cause the phenomenon of light—so this invisible fluid continued unknown, though not inactive, until some of its inherent

properties were developed in passing through a suitable medium, which was found to be the complicate and delicate brain of the highest order in the organized forms of creation.

The smallest insect, the most simple form of vegetation, and the more noble formation of matter in man, were all mediums through which this fluid ever has, and still continues to flow, producing all the symmetry, beauty, and phenomena of nature, which, to superficial minds, are scarcely noticeable, because they are of such frequent and incessant occurrence, and are classed with the phenomena of the earth, only the first time the brain receives their impression by the force of that mysterious fluid through the medium of the senses. A child is in mute ecstasy at the first sound of the spring-rattle. He sees it: the mysterious fluid pervading all space, instantly impresses on his brain, through the delicate lens of the eye, the form of the instrument from which such strange notes had proceeded. He leaps with joy when he perceives it is made of wood, and analogous to other forms of things, long since familiar to his senses, by repeated examination of the impression of similar objects retained in the vast storeroom of the brain. He seizes with delight the play-thing, and wonders that an instrument so simple in its construction could have caused him to wonder, when the strange music caused by its vibrations were first transmitted to his ear. He continues the manipulations and finds amusement in the harmony of sounds, until the sympathy of the nervous system, that accurate tuning key of nature's wind-harp, softens the harsh tones of the rattle: when the whole forms a perfect chord in the brain, which continues to amuse the senses, until monotony fatigues the imagination, and a new and more curious phenomenon is sought for, probably in the decomposition by fire of the very toy which once sent forth such strange sounds to the ear. He scarcely ceases to wonder at the flame issuing from his lighted torch, when he is called to the window to scan a still more marvellous phenomenon in the air. "a kite! a kite!" a paper kite, buoyed aloft with a simple thread, is now the object of mute astonishment, followed by loud demonstrations of joy, as the mysterious fluid conveys through the eager distended eye to the brain, a perfect impression of the object which first held him mute in astonishment.

The most learned among men are but children in embryo, when their researches in science are compared with the vast and unlimited field which remain unexplored. Innumerable are the forms imprinted on the brain in the lifetime of man. Each form was a phenomenon; each in turn became familiar; the whole becomes monotonous, and the imagination, aided by the inventive genius of the brain, seeks among the countless millions of forms in creation for some new phenomena to feed the insatiate vortex of familiar monotony.

In the eager desire to reach after phenomena, the reasoning faculties are dormant, and man is capable only of admiring the wonderful effect on his brain without knowing the cause which produced it; when with less eagerness and more reason man could refer to his brain which ever retains the impression received from innumerable objects, among which may be discovered forms sufficiently analogous to reconcile the most wonderful phenomenon to the known and familiar laws of nature, continually in operation around us; so the effects of Animal Magnetism continued to be seen, felt and admired in its various modifications, long before it received a name among the sciences of the earth. In a subsequent chapter, I will give the "theory" which harmonizes and reconciles all the phenomena attending this science, and show the natural causes continually operating to produce it. I will, likewise, divest it of every supernatural attribute which its votaries and opposers are so zealous in ascribing to it. Enough for the present chapter will show its origin, its rise, and developments, under the various wrongly applied names of charms, sorcery, beguilements, fortune-telling by the Gipsies, and witchcraft of the ancients and moderns.

The same fluid, which now unperceived by the keenest eye, is flowing through all organized matter, supporting life, when in a just equilibrium, and producing the effects called ANIMAL MAGNETISM, when forced from its natural channel, was in existence from the creation, and commenced its unnatural effects on our race in the Garden of Eden. The beguilement by the serpent was merely the effect of this mysterious fluid operating on the brain and nervous system of Eve. The same fluid held Adam in magnetic sleep when he committed the unholy deed, for which, we, his posterity, are doomed to suffer as penance. The snake at all time has used the same fluid in subduing the feathered tribe. The charm attributed to this animal, is the self-same magnetism which is now the subject of wonder in its effects on the brain of civilized man. The sorcerers of India knew the power of this fluid, and used it for the vilest purposes of deception. Witchcraft in all countries was a branch of Animal Magnetism; it was the effect to the magnetic fluid, called a "volition of the will," emanating from the witch by the animal force of the nerves; the "bewitched" was the needle obeying the will of the magnet, and exhibiting all the phenomena common to the present science of Animal Magnetism. The pointing downwards of a crocheted stick to indicate a stream of water flowing through the earth; the rat-catcher's charm and the soothing power possessed by many of curing scalded and burned flesh are volitions of the will, and modified branches of this heretofore intricate science.

The Gipsies, as a community, probably knew more of the astonishing power to be derived from the magnetic fluid than any collective race of beings on the globe. Their

accurate predictions of future events are now subjects of history, and thousands of the most respectable inhabitants of Europe have testified to the perfect fulfilment of events predicted by this people. Their origin and habits of life are as curious as their magnetic phenomena. It is supposed that they came from Hindostan, from the fact that their language resembles in all its parts Hindostanee, notwithstanding they have been dispersed and wandering nearly four centuries in various parts of the earth. Like the witches in our own country, the Gipsies have been persecuted in civilized Europe. In 1530, we find penal statutes against them in England; a subsequent act made it death for them to continue in the kingdom; and it is recorded, to the disgrace of England, that thirteen were executed for this offence alone, but a few years prior to the restoration: this cruel act was not repealed until 1783; when the science of Animal Magnetism was sufficiently improved to show the injustice and inhumanity of legislating against the laws which Nature designed to be established for some benevolent purpose to mankind. The Gipsies were expelled from France in the middle of the sixteenth century, and Spain in 1591. Though expelled by statutes, they have not been entirely extirpated in any country; they are still numerous in Asia, and the northern parts of Europe, and their collective numbers are estimated at nearly a million of souls. Though scattered over the globe, they retain their similar and original character and habits; their principal business is fortune-telling, in which they succeed to an extraordinary degree, by the aid of the magnetic fluid, which they are so long accustomed to use, that they far surpass the best magnetic somnambulists of this country.

Grellman, who wrote the history of the Gipsies, and indeed all persons who have been much acquainted with the habits and manners of this interesting race, regard them as a very singular phenomena; they are not changed by climate, and the sword has not been able to extirpate them. In all countries they are the same wandering tribe, living in small huts, and though subject to the laws of the country in which they reside, they nevertheless have their own government as a community, the head of which is termed "Queen of the Gipsies." Many of them attain a very advanced age. Margaret Finch, who died at Beckenham in Kent, Oct. 24th, 1740, lived to the extraordinary age of one hundred and nine years. Margaret held the title of queen. After travelling nearly a century, she settled in Norwood, where her extraordinary powers in Animal Magnetism (denominated "fortune-telling" by the superficial philosophers and unlettered people), attracted, as it does in all countries, numerous visitors of the most respectable families in the country.

"From a habit of sitting on the ground, with her chin resting on her knees, the sinews at length became so contracted that she could not assume any other position. Af-

ter her death, they were obliged to enclose her in a deep, square box. Her funeral was attended by two mourning coaches; a sermon was preached on the occasion, and a great concourse of people attended the ceremony. Her portrait now adorns the sign-post of a hotel in Norwood, called the Gipsy House. In an adjoining cottage, resides to this day, the grand-daughter of Queen Margaret; she inherits the title of queen, and has reached a very advanced age." She is the niece of Queen Bridget, who was buried at Dulwich, in 1768. She inherits a knowledge of the magnetic fluid, and continues to practise with great success. She is unlettered, like all the race of this extraordinary people, and therefore her powers are sufficiently systematised to rank in the sciences, and though denominated "fortune-telling" by some, and "supernatural revelations" by others, it is, nevertheless, a branch and most constituent part of the science of Animal Magnetism.

A very extraordinary feature in the magnetic power of the Gipsies seems to have escaped altogether the notice of scientific men, and Animal Magnetizers in particular. I allude to the great difference in the manipulations or process to produce magnetic somnambulism; it is well known by all who have witnessed experiments in Animal Magnetism, that the somnambulist sleep is produced by the volition of the will, as it is termed, from the magnetizer, and there requires "two persons" to produce a magnetic somnambulist. When it is equally well known by all who have had the pleasure of witnessing the Gipsy experiments, that each one within themselves, is both the magnetizer and the magnetized, without any fluid whatever emanating from a second person; the volition of each will instantly forms its own brain into a somnambulist, who can not only travel instantly to any part of the globe, and with an extraordinary power of "clairvoyance," tell the situation of things and passing events, but likewise look into futurity for hundreds and even thousands of years, and predict with much accuracy the time, place, and circumstances to be connected with extraordinary events. Two pages of history are prolific in the fulfilment of such predictions. I will select one from the thousands on record, to confound the most sceptical opposer of the science, and carry conviction to the most stubborn unbelievers, of a fluid which has existed in all times and in all ages, and is constantly offering to our senses the proof of its power, when directed by a skilful, magnetic somnambulist. The case I would offer is that of the Empress Josephine, the consort of Napoleon. Her character stands above the reach of suspicion, as regards an extenuation of the extraordinary prophecy; and its equally extraordinary fulfilment is too well known by all persons, to require any extracts on my part from history, to prove it. I will relate the circumstances in Josephine's own words, and, reader, if you are an unbeliever in Animal Magnetism, observe well your own

emotions, while perusing the prophecy, you will feel the very hairs raise from your head, caused by the transmission of the same magnetic fluid which enabled the sable African when in St. Domingo, to predict for years in advance, the events connected with the history of France, equally as important and extraordinary as the fall of the ancient Jerusalem. Read it: it is from her, who, under the most trying situations and circumstances, proved the most noble as she was the most amiable of her sex.

"One day, some time before my first marriage, while taking my usual walk, I observed a number of negro girls assembled around an old woman, engaged in telling their fortunes. I drew near to observe their proceedings. The old sibyl, on beholding me, uttered a loud exclamation, and almost by force seized my hand. She appeared to be under the greatest agitation. Amused at these absurdities, as I thought them, I allowed her to proceed, saying: 'So you discover something extraordinary in my destiny?'—'Yes.'—'Is happiness or misfortune to be my lot?' Misfortune. Ah stop!—and happiness too!'—'You take care not to commit yourself, my good dame; your oracles are not the most intelligible.'—'I am not permitted to render more clear,' said the woman, raising her eyes with a mysterious expression towards heaven.—'But to the point,' replied I, for my curiosity began to get excited; 'what read you concerning me in futurity?'—'What do I see in the future? You will not believe me if I speak.'—'Yes, indeed, I assure you. Come, my good mother, what am I to fear and hope?'—'On your own head be ill then: Listen: You will be married soon; that union will not be happy; you will become a widow, and then—then you will be "Queen of France!" Some happy years will be yours; but you will die in an hospital, amid civil commotion.'

"On concluding these words," continued Josephine, "the old woman burst from the crowd, and hurried away as fast as her limbs, enfeebled by age, would permit. I forbade the bystanders to molest or banter the pretended prophetess on this 'ridiculous prediction'; and took occasion from the seeming absurdity of the whole proceeding, to caution the young negresses how they gave heed to such silly matters. Henceforth, I thought of the affair only to laugh at it with my relatives. But afterward, when my husband had perished on the scaffold, in spite of my better judgment, this prediction forcibly recurred to my mind after a lapse of years; and though I was myself then in prison, the transaction daily assumed a less improbable character, and I ended by regarding the fulfilment as almost a matter of course.

The event of this extraordinary prophecy is well known. Her second marriage was to General Napoleon Bonaparte, 9th March, 1796. On the 18th May, 1804, was fulfilled the prophecy of "Queen of France," and the circumstances

attending her death are equally well known. All France had been a "slaughter-house," and all France was an "hospital" at the time of her death.

This black woman, like Gipsies, was capable within herself of controlling the magnetic fluid; she was both the magnetizer and somnambulist; she required no assistance from a second person to put her asleep. She was able by her own will to draw the magnetic fluid from remote space and even from futurity, through her own nervous system and brain, which thereby received an impression of all things past, present, and future, which could readily by the assistance of speech, be made known to the inquirer, who, for want of a true philosophical reasoning, would be unable to see the analogous workings of the magnetic fluid in objects around him, and lost in amazement; would pronounce the oracle a supernatural phenomenon, and the magnetic somnambulist or fortune-teller in concert with some unknown and mysterious power.

This superiority in the Gipsy and African sorcerers over the more scientific magnetizers, induced me to pursue with more zeal my inquiries in Animal Magnetism. I admire simplicity, and have generally observed that Nature's most perfect works are always most simple. I planned my experiments, with a view to ascertain if the somnambulist could not magnetize herself, and my efforts were crowned with the most perfect success. The process is extremely simple, and everyone who will read these subsequent chapters, no matter what may be the state of his or her nervous system, or age, can be a Somnambulist and Magnetizer within themselves, without the aid of a second person, and perform all the phenomena common to Animal Magnetism.

In describing a few of the various forms under which the magnetic phenomena have appeared, since the serpent's conquest in Eden, until it assumed a name among the sciences, I would notice the phenomenon called TRANCE, frequently developed at protracted meetings, for religious rites in churches, and more frequently in the forest, under the name of camp meetings. The trances are too well known to need much description from me in this place. I will notice them more fully, when I explain the causes which produce it.

It is the effect of the same mysterious fluid; the person affected by it suddenly falls in a magnetic sleep: they are then magnetic somnambulists, and perform all the phenomena peculiar to Animal Magnetism; their spirit frequently leaves the body, and, after traversing the confines of earth, returns to its case of organized clay, and there, through the organs of speech, relate to the wondering crowd all the incidents actually occurring at that moment, perhaps thousands of miles distant, in some tavern or convent, secured by walls and doors of cemented stone and iron, impenetrable to sight or animal strength of mortals in possession of the ordinary functions of life.

Even more, they have been known in the short space of an hour, to travel in spirit to the regions of punishment and reward for the dead, and, on awaking, have related the cheering and heart-rending scenes to thousands of the most respectable witnesses, many of whom are preachers and can testify to the frequent occurrence of such facts. The phenomenon known as "clairvoyance," is in the trance quite as remarkable as that exhibited in the usual magnetic sleep, and even far exceeds that of reading a letter through various envelopes of paper, or of telling the time by a clock, in a remote or adjoining building or room.

Another class of phenomena which belongs to this science is the "clairvoyance" exhibited by natural somnambulists. A very extraordinary case occurred in Springfield, Massachusetts, in June, 1833, and continued for nearly one year. My readers are undoubtedly aware that I refer to the case of Miss Jane C. Rider. A very scientific description of her case has been published by Professor L. W. Belden, M.D., her attendant physician, I will hereafter show the cause of this phenomenon, and for the present will merely cite the words of Dr. Belden, to prove the "clairvoyance" of Miss Rider.

"On Nov. 10th, it was proposed to ascertain whether she could read with her eyes closed. She was seated in a corner of the room, the lights were placed at a distance from her, and so screened as to leave her in almost entire darkness. In this situation, she read with ease a great number of cards, which were presented to her, some of which were written with a pencil, and so obscurely, that in a faint light no trace could be discovered by common eyes. She told the date of coins, even when the figures were 'obliterated.' A visitor handed her a letter, with the request that she would read the motto on the seal, which she readily did, although several persons present had been unable to decipher it with the aid of a lamp. The whole of this time, the eyes were to all appearance perfectly closed.

"She fell asleep while I was prescribing for her, and her case having now excited considerable interest, she was visited during that and the following day by probably more than a hundred people. To this circumstance undoubtedly, is to be attributed the length of the paroxysm, for she did not wake till Friday morning, forty-eight hours after the attack.

"During this time she read a variety of cards, written and presented to her by different individuals; told the time by watches, and wrote short sentences.

"For greater security, a second handkerchief was sometimes placed below the one which she constantly wore over her eyes, but apparently without causing any obstruction to the vision. She also repeated with great propriety and distinctness, several pieces of poetry, some of which she had learned in childhood, but had forgotten, and others which she had merely read several years since, without

having committed them to memory. A colored girl came in and seated herself before her; she was asked if she knew that lady; she smiled and returned no answer. Some one said: 'has she not?' Jane laughed heartily, and said 'I should think she was somewhat tanned.'

The high respectability of Miss Rider, and probity and undoubted science of Dr. Beldon, precludes the possibility of doubt in the case referred to. The only error, which is common to "all" the preceding cases, was attributing the phenomena to some special supernatural cause instead of classing them where they certainly belong, as a branch of the science of Animal Magnetism; which can be clearly demonstrated by the well-known and analogous laws which govern the universe. It is left for me to perform that task, which I hope to accomplish so clearly, that a child may control the science, and all persons be able at a glance to range all the phenomena produced by the magnetic fluid under its proper title.

I have thus noticed a few of the various phenomena produced by this mysterious fluid, from the creation of man until the middle of the eighteenth century, when an apparent new phenomena was produced by certain manipulations and volitions of will, producing sleep on persons affected with nervous irritability, and performing numerous cures in those submitted to the action of the fluid, supposed to be transmitted by the operator's manipulations and volition of will. This new phenomenon received the name of Animal Magnetism, from the unusual physiological effects being produced by the will of another animal (man) employing a fluid, supposed analogous to that which gives the magnetic property to iron.

This new science afforded a broad field for philosophical hypothesis, conjecture and research; the principal agent (fluid) was invisible, yet producing by its agency the most wonderful, and to many, supernatural effects physiological constitution of man. The superstitious required but a sight, or even the description of a single case, to bring them in the pale of its followers. Scientific and philosophical reasoners gradually became its supporters, and drew with them a large proportion of the less scientific, though more sensible and intelligent, to worship at the shrine of this partially occult science, the phenomenon of which would be the foundation of a new "theory" (to be raised on the ashes of the Mosaic, Copernician and Newtonian), whose canopy would over-arch cosmogony, and whose structure would elicit the spontaneous production of life.

In the first discovery of this new science, somnambulism was rare, and "clairvoyance" unknown. It remained for other more ingenious philosophers to discover, by repeated experiments, the most extraordinary faculty of travelling in spirit, to see and communicate the situation of things thousands of miles distant from the body of the somnambulist. Enough, however, was known to inspire the most enthusiastic and wild expectations. Its prin-

cial uses was curing of diseases, and exhibitions of its wonders to gratify the curious, with lectures to instruct the uninitiated in the manipulations necessary to produce the phenomenon. Some of its advocates claimed for it powers of a very superior order, and asserted it was divine inspiration given to man for benevolent purposes, and to be wrested from his grasp the moment his object should be perverted to base and unholy designs on his race.

Among the most fervent advocates of the science at that time was Antony Mesmer, born at Wieders, in Germany. He taught publicly the doctrine; wrote several treatises on the science, and performed many wonderful cures by the aid of the magnetic fluid, during an extensive travel which he performed through Germany, Swabia, Switzerland, and Bavaria. Wonder followed his footsteps, and fame heralded his approach in advance. He arrived at the French metropolis in 1778, where he performed many wonderful cures, which drew to the standard of Animal Magnetism thousands of all classes in the community, who embraced the doctrine in its fullest extent, and hailed the discovery of the magnetic fluid as a panacea to remove all manner of diseases, and to renew and invigorate age. Enthusiasts in the cause were not wanting, who claimed an immediate divine revelation for the power, and indeed the very manipulations to produce such extraordinary results, induced the most sober philosophers, among its votaries, to believe the whole science of Animal Magnetism a supernatural phenomenon.

Such high pretensions, in a civilized country, might well be supposed to create opposition from those fearful of entire perversion of the established laws and order of society. Its advocates became enthusiasts; its opponents grew loud in their demands on the civil authority to suppress it. The King's government instituted an inquiry into its pretensions and merits. The commission was composed of men of exalted character and science, chosen from the Society of Medicine, and the French Academy of Science. Dr. Franklin, then a Plenipotentiary from the United States to the French Court, was one of the commission. M. d'Eslon, who wrote a treatise entitled, "*Observations sur le Magnetisme*," was a member of the Royal Academy of Medicine, and a firm disciple of Mesmer, who pronounced him a powerful magnetizer.

From this gentleman the commission obtained the most of their experiments: perhaps because of evasion on the part of Mesmer to furnish suitable opportunities for investigations. Be that as it may, the commission reported against Animal Magnetism in 1784, and the weight of their characters and decision had sufficient influence to suppress, only for a time, the progress of this science in France.

During Mesmer's experiments in Paris, other portions of Europe felt the influence of this mysterious fluid. The science was born and cradled in Germany, where the giant

continued to disseminate light, and gain converts to the faith. England furnished her share of its champions, and among them was Mainaudus, whose success in healing the sick and gaining converts to Animal Magnetism, almost equalled that of Mesmer in France. In some respects, Mainaudus was superior; his lectures contained more philosophical reasoning, and were therefore more powerful in gaining converts from the scientific and philosophical opposers of the science.

"I shall not," said Deleuze (as reported in his life by Foissac) "permit myself to form any theory, but will only state what has been witnessed by myself, and others worthy of credit." After giving a sketch of the history of its discovery, and various oppositions to it, he devotes a long chapter to the examination of proofs on which the science is founded.

He first lays down undisputed, correct principles of the "probability" of testimony, and applies them, with sound logic to the examination of the proofs of Animal Magnetism. He shows that its effects have been attested by thousands of respectable witnesses, among whom are physicians, savants and enlightened men who have not been afraid to meet ridicule while obeying the dictates of conscience and fulfilling a duty to humanity; that the many who have published their opinions, and the yet greater number who make their observations in silence, and content themselves with acknowledging their belief when questioned on the subject, have all either seen for themselves or actually produced the phenomenon of which they speak; while among the opposers of the science, not one can be found who has examined the subject in the only proper way, by experimenting for himself, with scrupulous attention, in exact accordance with the prescribed directions.

The science, under Deleuze, gained converts from among the most learned men in the Empire. Mr. Foissac, as distinguished member of the medical faculty of Paris, readily embraced the doctrine, and from being a skilful magnetizer himself, wrote a memoir to the Academy of Medicine, in 1825, inviting that learned society to make a new examination of Animal Magnetism. His proposition was, after much discussion, adopted, and a commission composed of its members, Bourdois de la Motte, Fouquier, Gueneau de Mussy, Guersent, Itard, Leroux, Magendie, Marc, Thillaye, Husson, and Double, were appointed to conduct the experiments and report to the Academy.

The commission spent five years with the most scrutinizing experiments, and finally, in 1831, reported unfavorable to the science, but acknowledged in the report having seen many extraordinary and "unaccountable" facts, which was sufficient to show their prejudice and total incapability of judging in a science in which the fundamental principles were above their comprehension. The respectability of the society which appointed the commission had some influence in retarding the rapid advances which the

science was making; but truth cannot be hid, and many intelligent men soon saw the injustice occasioned by the report, and enlisted themselves in favour of Animal Magnetism, which is again on a triumphant march through all the civilized sections of the globe.

The limits of this work will not admit the details connected with the rise and progress of this science in Europe, or of giving the many thousand well-attested facts which are recorded in its favor on the pages of history, neither are they essential to my purpose; for when I treat of its progress in America, I will give the minima of so many well-authenticated facts as shall leave no doubt on the minds of the most sceptical.

Before entering on its rise in this country, I will give the manipulations, or mode of magnetizing, as practised by Mesmer and Deleuze, with their followers, described by the last-named commission in their report to the society.

"The person," says the report, "who was to be magnetized was placed in the sitting position, on a convenient sofa or upon a chair. The magnetizer, sitting on a little higher seat, before his face, and at about a foot distant, recollects himself a few moments, during which he holds the thumb of his patient, and remains in this position until he feels that the same degree of heat is established between the thumbs of that person and his own. Then he draws off his hands in turning them outwards, and places them upon the shoulders for nearly one minute. Afterwards he carries them down slowly, by a sort of friction, very light, along the arms, down to the extremities of the fingers—he begins again the same motion five or six times; it is what magnetizers call 'passes.' Then he passes his hands over the head, keeps them there a few moments, brings them down in passing before the face, at the distance of one or two inches, to the epigastrium, where he stops again, either in bearing upon that region, or without touching it with his fingers. And he thus comes down slowly along the body, to the feet. These passes, or motions, are repeated during the greatest part of the course, and when he wishes to finish it, he carries them even beyond the extremities of the hands and feet, in shaking his fingers at each time. Finally, he performs before the face and the chest some transverse motions, at the distance of three or four inches, in presenting his two hands, put near one another, and in removing them abruptly. At other times, he brings near together the fingers of each hand, and presents them at three or four inches distant from the head or the stomach, in leaving them in that position for one or two minutes; then, alternately drawing them off, and bringing them near those parts, with more or less quickness, he imitates the motion that we naturally execute when we wish to get rid of a liquid which wets the extremity of our fingers.

"These various modes were followed in all our experiments, without adhering to one rather than to the other—

often using but one, sometimes two; and we never were directed in the choice that we made of them, by the idea that one mode would produce a quicker or better marked effect than another. The commission will not follow in the enumeration of the facts it has observed; the order of the times when each of them was produced; we thought it more convenient, and above all, more rational, to present them to you, classed according to the degree, more or less decided, of the magnetical action that it recognized in each of them."

I will give a single experiment from the many reported by the commission, to prove the influence of the magnetic fluid:—

"The commission found among its members a gentleman who was willing to submit himself to the explosion of the somnambule; it was Mr. Marc. Mlle. Celine was requested to carefully examine the state of health of our colleague; she applied her hand on his forehead, and the region of the heart—and after three minutes said that the blood was rushing to the head; that Mr. Marc actually had a pain in the left side of that cavity; that he often felt some oppression, especially after his meals; that he was often troubled with a slight cough, that the lower part of the chest was filled up with blood; that something troubled the passage of the food; that the part called the region of the xiphoid (appendix) had grown narrower; that to cure Mr. Marc it should be necessary to bleed him in an abundant manner: apply, on the interior part of the breast, poultices made with hemlock, and rub it with laudanum; that he should drink lemonade, in which he should dissolve some gum arabic; eat little, and often; finally, he ought not to walk immediately after eating.

"We longed to hear from Mr. Marc, whether he had really felt what the somnambule had announced. He said that he had, indeed, some oppression when he walked immediately after his meals; that he was often troubled with cough, and that before the experiment, he had a pain in the left side of his head, but felt no difficulty in the passing down of his food."

The present chapter, as I before remarked, sketches the era in which somnambulism and clairvoyance were discovered in persons under the force of the magnetic fluid, and therefore a description of those extraordinary powers would be desirable and appropriate in this place.

MAGNETIC SOMNAMBULISM, called simply "somnambulism" when treating of this science, differs only from the common somnambulism, or sleep-walking, by being the "known" effect of magnetic fluid directed by the "manipulations" which excites the phenomena; while the common somnambulism or sleep-walking is produced by a "natural" sleep. Magnetic somnambulism, according to Deleuze, is "an inexplicable change which occurs in the function of the nervous system, in the play of the organs, and in the manner of receiving and transmitting sensation." The same

author gives lucid directions for ascertaining when the patient is a somnambulist; the following are the words:—"If your patient speaks, and to the question, 'Do you sleep?' answers, 'Yes;' he is a somnambulist." The same author continues, "when your somnambulist shall have given an affirmative answer to your first question, 'Are you asleep?' you may address others to him. These questions should be simple, clear, well adapted, and concise; they should be made slowly, with an interval between them, leaving the somnambulist all the time he wishes to reflect on them."

From the earliest times recorded in history we observe well-authenticated accounts of persons appearing, at various times, who seemed to be endowed with supernatural powers of mind or body, which have enabled them to influence their fellow-men in a manner altogether inexplicable, according to any ordinary laws of nature.

Among the evidences of this fact we may mention the history of the ancient oracles, to which the wisest philosophers of antiquity bowed with a reverence that we now consider superstitious; the power of curing diseases by the touch, carried to an extent that seems, to our ordinary comprehension, absolutely miraculous; the power of predicting events by knowledge communicated in dreams; the influence possessed by great orators and certain religious imposters, who have from time to time led thousands of seemingly intelligent followers into the belief of the grossest absurdities that the imagination of man is capable of inventing; the effects on health and conduct produced by what has been termed witchcraft, and attributed to the direct agency of the spirit of evil, with many other mysteries of a similar character.

However we may endeavour to rid ourselves of all belief in these unusual, and seemingly unaccountable phenomena, the force the multitude and the respectability of the evidence compel us reluctantly to admit the truth of these wonderful stories. We cannot refuse to acknowledge the facts, whatever we may think of theories and opinions based upon them. That man possesses some mysterious power over the feelings, thoughts, and even the vital operations of his fellow-man—a power that cannot be resisted, and may be employed for good purpose at least, if not for evil ones—is a belief that has prevailed from the earliest times down to the present day. But it is only since the progress of physiology, electrical and magnetic science, during the last century, that anything like a theory or philosophical explanation of these curious facts has been attempted. When it was found out that the nerves of an animal could be violently excited by a mere contact of different metals, and that a slight spark of electricity would produce convulsions in the body of a dead animal, it was very natural that all unaccountable effects produced upon the human system by external agents, should be attributed to the subtle and invisible fluid that could

thus seemingly "awake the dead." The effects of the electric shock on the living body were well calculated to cause a belief that the nervous system was constantly under the influence of this fluid; and numerous curious experiments were made which tended to convince many philosophers that life itself was but the result of the action of electricity circulating through the nerves, and probably formed in the brain for this express purpose.

When the identity of electricity and lightning had been proved by Dr. Franklin, when the strange action of metals upon the nerves was traced to the same general cause, and when it was discovered that the wonderful power of the magnetic needle to point towards one fixed spot in the heavens could be given, taken away, or altered by lightning, electricity or galvanism, it is not surprising that those who considered electricity as the vital principal, should give the name of "animal magnetism" to the power by which one individual appeared to be able to draw or attract that vital principal from one part of the body to another, so as to cure disease by the touch, or to cause a sick person to sink into slumber at will.

PLAN OF MESMER.

The celebrated Mesmer, who claimed the discovery of animal magnetism, always employed a complex apparatus to generate, or rather to collect the magnetic fluid pervading, as he believed, all space; and to direct a stream of it upon the patient, in order to cure diseases. In these recent times, when it is believed that all the astonishing effects of animal magnetism are produced by the action of the mind of one individual upon the nervous fluid of another, or by the actual transfer of the vital spirits from the magnetizer to the person magnetized, by the simple effect of the will, it is curious to recall the rude methods of Mesmer, who produced the same effects without being at all conscious of the mental character of his operations. The following description is an account of his apparatus and mode of acting, as given by the Royal Commissioners appointed by Louis XVI. to examine his pretensions, in 1784.

In the middle of a large room was placed a circular vessel or tub, a few feet in height, furnished with a lid in two parts, moving on hinges in a central line. This lid was perforated with holes, through which were inserted a number of firm and movable rods. Its interior was occupied by bottles filled with water, previously magnetized. These were placed over one another in such a manner that the first row had their necks converging towards the centre of the vessel, and their bases turned to the circumference; and the next set was arranged in an opposite direction. The tub itself contained also a certain quantity of water, filling up the interstices which were left by this symmetrical arrangement of bottles; and to this a quantity of iron filings, pounded glass, sulphur, manganese, and a

variety of other substances, was occasionally added. The patients then stood round the apparatus, and applied the iron rods to the affected parts of the body, or encircled themselves with a hoop suspended for that purpose. Sometimes they laid hold on each other by the thumb and index finger, and formed what was called a chain. The magnetizer then held an iron rod, which he moved to and fro before them, for the purpose of directing at will the course of the magnetic fluid. The whole apparatus, or water, bottles, and metallic rods, was supposed to facilitate the circulation of the fluid; and during this time a person occasionally played on the piano or harmonicon; for it was one of Mesmer's opinions that the magnetic fluid was especially propagated by sound. Though the apparatus just described was used to increase the power of the magnetizer, yet the universal fluid was supposed to be everywhere, and the magnetizer himself was thought to possess a certain quantity which he could communicate and direct, either by means of a rod, or simply by the motion of his outstretched fingers. To these gestures, performed at a distance, were also added certain slight touchings on the hypochondria, the epigastric region, or the limbs. In order to increase the power of these processes, trees, water, food, and other objects, were magnetized, for all the bodies in nature are, according to Mesmer, susceptible of magnetism.

The following particulars are taken from Mesmer's own directions for using animal magnetism:—

When a healthy person is brought into immediate contact with a sick person, in whom one or more functions are disordered, the latter feels, in the morbid part, sensations more or less acute.

In order to magnetize the patient, you must place yourself opposite to him, with your back turned towards the north, and draw your own close against his feet; you must then place, without pressure, both your thumbs upon the plexus of nerves in the epigastrium (the pit of the stomach), and stretch your fingers towards the hypochondria (the part on each side of the body where the short ribs are found). It is beneficial, occasionally, to move the fingers on the sides, especially in the region of the spleen.

Before you cease magnetizing, you must endeavor to put the magnetic fluid in equilibrium in every part of the body. This may be done by presenting the index finger of the right hand at the summit of the head, on the left side, and then drawing it down the face to the breast, and over the lower extremities. In this manœuvre an iron rod may be used instead of the finger. When patients form a chain, in the manner already described, by taking hold of each other's hands, the power of magnetism is augmented.

The effects produced by such process, says the Baron Dupotet, were not less strange than the processes them-

selves. The patients experienced many unusual sensations, such as undefinable pains in the body, particularly in the head and stomach; an increase or suppression of cutaneous perspiration of the heart, and a momentary obstruction of breathing. Sometimes a certain exaltation of the mind, and a lively sense of comfort were experienced. The nervous system, in particular, was often powerfully affected. Ringing in the ears, vertigo, and sometimes somnolency of a peculiar kind supervened. These effects were varied according to the constitution and the disease of the patients, but they increased as the operation proceeded, and terminated in convulsions. When many patients were magnetized at once, and one became affected with convulsions, the others soon exhibited the same symptoms. The condition was termed a magnetic crisis; it was regarded as an effort of nature to effect a cure, and it was the constant aim of Mesmer to produce it. Many very curious moral phenomena were also commonly displayed during the magnetic operation. Some patients burst into immoderate fits of laughter; others were dissolved in tears. Some seemed attracted towards each other by the strongest affection, while others displayed mutual antipathy. But the most surprising circumstance was the prodigious influence that the magnetizer exercised over his patients. The least sign of his will excited or calmed the convulsions, and command love or hatred. He thus stood before them like a magician with his wand, keeping their souls and bodies in submissive obedience.

PRINCIPLES OF DELEUZE.

But the progress of science since the days of Mesmer has proved that many of his processes were altogether unnecessary, and the use of machinery, or metallic wands, is now entirely relinquished. Though convulsions are still produced, in some persons, by the magnetizer, it is no longer his desire to produce them; for all the benefits, and all the curious mental phenomena, of magnetism may result without any such consequence. The manual processes of different operators are now exceedingly various; and it is found that, after an individual has been placed several times under the influence of magnetism, all its effects may sometimes be produced by the simple will of the magnetizer, without any manipulation whatever! Two doctrines now divide those who practise on the principles of this science into different sects. The first attributes all the phenomena to the action of the nervous fluid of one individual, directed by the will, over the nervous system of another; while the second considers the soul itself as one of the chief agents in producing these effects. To avoid confusing the mind of the reader with unnecessary statements of these differences of mere opinion, it will be best to give the doctrines of the science, as now generally believed, from the work of M. Deleuze, one of the most active and successful practitioners of animal magnetism,

omitting only those of his principles that have been disproved, or rendered doubtful by the experience of his brethren. In his chapter of General Views and Principles, this highly distinguished author makes the following statements:—

1. Man has the faculty of exercising over his fellow men a salutary influence in directing towards them by his will, the vital principle.

2. The name of Magnetism has been given to this faculty; it is an extension of the power which all living beings have, of acting upon those who submitted to their will.

3. We perceive this faculty only by its results; and we make no use of it, except so far as we will use it.

4. The first condition of action, then, is to receive the will.

5. As we cannot comprehend how a body can act upon another at a distance, without something to establish a communication between them, we suppose that a substance emanates from the magnetizer, and is conveyed to the magnetized persons, in a direction dictated by the will. This substance, which supports life in us, we call the magnetic fluid. Its nature is unknown, and even its existence has not been demonstrated; but everything takes place as if it existed, and this justifies us in admitting its existence.

6. Relief in our power to accomplish our purpose is as necessary to the effect as the will to do it; for without self-confidence the magnetizer will not succeed*.

7. In order that one individual should act upon another, it is necessary that there should be a moral and physical sympathy between them; and when this sympathy is produced, we say that the parties are in communication with each other.

8. In order that the action of animal magnetism should be safe and useful, it is necessary that the magnetizer should be influenced only by the desire of doing good.

9. Direct communication between persons is not absolutely necessary to the transfer of the magnetic fluid; for water, food, and other bodies may be charged with the fluid, and employed to convey it to the person for whom the magnetizer expressly designs it.

*It appears from the evidence of other observers, that the rule is subject to some exceptions; for there are a few persons so happily constituted, that they have been known to magnetize others without any intention, and even when they had no faith in the science; but these cases very seldom occur. Many of the wonderful effects of oratory, and certain religious exercises, as well as the personal influence of some physicians in curing the sick by their manner and presence, almost without medicine, are probably owing to a magnetic influence, of which the actors are themselves unconscious.

10. Magnetism, or the operation of magnetism, springs from three things:—The will to act, a sign to express that will, and confidence in the success of the attempt; and unless the purpose be also good, the effects, though obvious, will be irregular.

11. The faculty of magnetizing exists in every one, but not to the same extent. The difference is caused by the moral and intellectual superiority of some over others, and the most important requisites is a powerful magnetizer and self-confidence, energy of will, the power of concentrating the attention and the will upon one object for a long time, benevolence, moral courage, and self-possession on the occurrence of alarming crises, and patient calmness of mind. Good health also increases the power, because it is a mark of vital energy. When all these advantages in a high degree are combined in one individual, he is often found to possess such magnetic power that sometimes he may be obliged to moderate it. The power is very much increased by practice.

12. The magnetic influence flows from all parts of the body, and the will may direct it anywhere; but the hands and the eyes are better fitted than other parts to throw off and direct the current determined by the will.

13. Magnetism can be conveyed to great distances when persons are in perfect communication.

14. There are some individuals who are sensible of magnetic action; and the same individuals are more or less so, according to their temporary dispositions at that moment. Persons in good health rarely feel its effects; nor are we able to judge, except by trial, who is subject to them, and who is not; but at least three-fourths of mankind may be acted upon.

15. Women and men possess the power of magnetizing in an equal degree.

16. Whatever vital energy or magnetic fluid is conveyed to the patient by the magnetizer, is lost by the latter, and if the sessions be continued too long, or be too frequently repeated, he may become very much exhausted by this loss. The weakness sometimes felt by the magnetizer is not produced by the motions and exertions that he uses, but by the flow of the fluid from him to his patient.

17. Confidence on the part of the person magnetized is not necessary to success.

18. The choice of a particular process is not necessary to give direction to the action of magnetism. But it is best to choose and follow some one method, so as never to be perplexed and compelled, while acting, to draw off the attention, in order to decide what motion it is most proper to take.

19. It is very dangerous to interrupt a crisis, however alarming it may be, and we should never attempt to act,

unless we are secured against all interruptions from our own affairs, the person magnetized or his friends.

Such are the doctrines now usually adopted by the professors of animal magnetism.

INFLUENCE OF ANIMAL MAGNETISM ON THE BODY.

The effects of animal magnetism are very various, because they are influenced not only by the constitution, actual condition, and faith of the patient, but also by the energy and the moral and physical character of the operator.

Many of these effects are so astonishing that the student of this wonderful subject is absolutely alarmed, at first, by the multitude of well authenticated facts that seem to exceed the bounds of faith. But when they are attentively examined, beginning at first with those which are of a more simple nature, and then proceeding to those which are less consistent with our preconceived notions of the laws of nature; especially when we compare these effects with the symptoms observed in natural somnambulism, in certain cases of epilepsy and in hysteric cataleptic ecstasy, we shall be prepared to acknowledge that it is impossible to refuse them our credence, however difficult it may be to explain them in a manner completely satisfactory. We cannot deny the truth of well-authenticated facts simply because they are mysterious, for all nature is a mystery.

When an individual is placed under the influence of magnetism, the symptoms most commonly observed in the first instance are as follows: Slight pricking and winking of the eyelid; an increased, or sometimes a diminished, rapidity of the pulse; a sensible alteration of the temperature of the body; a flushing or an extreme paleness of the cheeks, and a remarkable change of the countenance; stretching, or a deep yawning comes on; a gurgling in the throat is often heard; the patient may feel a desire to move, but finds himself unable to do so; he experiences an indescribable composure, and a sense of calm delight; the breathing becomes much affected, and is sometimes rendered much slower, even when the pulse increases in rapidity. These are the simplest effects, but often, under circumstances not to be foreseen, phenomena of a more remarkable character appear. The eyelids are spasmodically affected, and close against the will of the patient. He finds it impossible to keep awake, and, if the operation be continued, he gradually sinks into a slumber more or less profound. The head falls on the chest, or thrown backwards; the eyelids are generally half open, and the eyeball moves slowly in the socket, but gradually becomes fixed; drops of mucus fall from the lips, the limbs become cold, and the respiration audible. If spoken to, the sleeper may attempt to speak, without success; or he may start awake, rub his eyes, stare round with astonishment,

and remember what has passed as we remember a dream. To disturb any one in this state is highly improper for this may produce convulsions, and the interference of others with the proceedings of the magnetizer may produce dangerous consequences. Convulsions, or crisis of the kind described by Mesmer, are not at all uncommon.

The kind of sleep just described differs entirely from natural sleep. Its phenomena were first discovered by the Marquis de Puycegur, and have escaped, in a great degree, the observation of Mesmer. In order to distinguish it from the natural, has been termed the magnetic sleep, or *Somnambulism*. It may be more or less complete.

In order to give the reader an idea of the condition of a person who has been thrown into the state of magnetic sleep, we will now describe the phenomena observed by all who have given serious attention to this singular subject. In this peculiar state the surface of the body is sometimes actually sensible; but more frequently, the feeling is totally destroyed. The jaws are firmly locked, and cannot be opened by any effort; the limbs are often rendered inflexible; the senses of sight, hearing, and smell are so completely benumbed, that neither the strongest light, the loudest sounds, nor the most pungent odors, can arouse the slightest attention. We may prick, pinch, tear, or burn any part of the body, without awakening the consciousness of the patient. Extreme, and altogether unwarrantable cruelties have often been practised upon persons in magnetic sleep, and though unfelt at the time, they have given rise to great torture after the senses were recovered. Though these proceedings were most unwarrantable, it is now too late to remedy them, and we may quote them without impropriety in proof of the wonderful effects of magnetism, after protesting against the repetition of such injurious and dangerous experiments.

Many incredulous physicians of Paris induced Baron Dupotet to perform a series of experiments of that celebrated hospital, the Hotel Dieu of Paris, in the year 1820. In speaking of the trials made to test the insensibility of the patients, he states that their nostrils and lips were tickled with feathers, smoke was introduced into their nostrils, their skin was bruised by pinching till the blood came, and the feet of one person were placed in a hot infusion of mustard seed, but no change of countenance was produced; but on waking, they all experienced the pain such treatment was likely to occasion. Some of these physicians learned the art of magnetizing, and carried these cruelties much farther for their own satisfaction. Dr. Roboum, who was then attached to the hospital reports the following facts in relation to the case of a man named Starin, whose bed was No. 8 of the ward Sainte Madelaine. M. Recamier (a physician of high celebrity in Paris) first threatened the patient that he would burn him with moxa (a slow fire applied to the part), if he suffered himself to go to sleep. Dr. Roboum then magnetized him,

and forced to sleep against his will, and M. Recamier applied the moxa on the front of the right thigh, producing an eschar nearly an inch and a half long and an inch in breadth. Starin showed no sign of pain, either by look or cry, nor was his pulse in the least altered until Dr. R. roused him from the magnetic sleep.

In another case, reported by the same physician, a female patient, named Leroy, was magnetized, and while in the magnetic sleep, agaric, one of the most pungent substances known to us, was burned immediately under her nose by M. Gilbert. M. Racamier then applied moxa over the pit of the stomach, producing an eschar of nearly the same size, but not the slightest sign of feeling was produced until after her sensibility was restored by the magnetizer, when she suffered intensely.

It has been mentioned that, while under the effects of magnetism, the patient is completely under the control of the magnetizer, and when cast into the state of slumber and insensibility, it often happens that the continuance of the operation produces what is called the somnambule state. The patient then appears to be awake to the influence of the magnetizer, or any other person or things with whom the latter has been chosen to put him in communication, but is perfectly asleep and insensible to all the rest of this world. When in this condition, the magnetic sleeper, while absolutely insensible to all other external impressions, is mentally conscious of every act and thought of the magnetizer. He will hear even at a distance, the slightest modulation of his voice, though inaudible to those around. The following case, reported in the same manner with the two former, will give some idea of the phenomena attending the somnambule condition:—

Catherine Samson, a young girl of much natural timidity, was put to sleep in about fifteen minutes. Many persons present endeavored to rouse her, by first individually, and then collectively, screaming suddenly in her ears. They struck violently, with their clenched fists, upon various pieces of furniture, but could not obtain any symptom of her hearing the loudest noise. On another occasion she fell asleep in three minutes. M. Recamier opened her eyelids, shook her violently, struck the table with all his might, pinched her repeatedly, squeezed her hand violently, raised her from her seat and suddenly let her fall. Still no change was perceptible.—nothing which could convey an idea that the patient either saw or felt. When the magnetizer spoke, however, she heard him distinctly. M. Recamier then alternated his voice with that of the magnetizer, but to his voice she was insensible.

On the third trial she fell asleep in three minutes. The bystanders attempted to rouse her by abuse. They called her an imposter, taxed her with scandalous conduct, and threatened to kick her out of the room; but even this very philosophical proceeding produced no effect. In the

evening of this same day she was again magnetized in bed, fell asleep in a few minutes, and remained in a somnambulant state all night. Those appointed to watch her observed that she never moved. They pulled and plucked out her hair by the roots, but could detect no sign of sensation. More than six years after this, the same Mademoiselle Samson was magnetized before the second committee of investigation, some of whom were well acquainted with her, and had the fullest confidence in her good faith.

In a case reported by M. Bouillet, professor of philosophy at the college of St. Barbe, a young woman was magnetized by him, and when somnambulant, was introduced into the presence of about twenty persons. "This 'scance,'" says he, "was nearly a repetition of the same boisterous scenes which had before occurred at the Hotel Dieu; and every possible means was had recourse to for the purpose of making the patient hear others, and preventing her hearing me. She was tormented in a thousand ways without effect, a young man who was present having provided himself, unknown to me, with a pocket-pistol, with the view of making a decisive experiment, suddenly and unexpectedly fired it off close to her ear. Every person present started, and several ladies, taken by surprise, screamed out violently; but the somnambulist was not interrupted in quietly continuing a sentence which at the moment she was addressing to me. It should be added that the pistol was fired off so close to her ear, that the bonnet and cap of the poor girl were scorched, and some of the powder lodged under the contused cuticle, yet did she remain perfectly insensible, although, on being awakened, she felt the most acute pain in the neck, and discovered with indignation the state into which, to my deep regret, she had been thrown, and from which, for upwards of a fortnight, she suffered severely."

Important Medical testimony in favor of Mesmerism.

Among other astonishing proofs of the insensibility of the magnetic somnambulist, the following facts, very rapidly selected from the mass of evidence, may be preferred on account of the very high character of the authorities from which they are derived. M. Husson, president of the Academy of Medicine of Paris, states that he has seen a bottle containing several ounces of concentrated ammonia held for five, ten, fifteen or more minutes, immediately under the nose of the sleeper, without the slightest effect. Dr. Bertrand saw forty or fifty pins thrust simultaneously by as many witnesses, into the flesh of a somnambulist who was singing, "without" causing the least appreciable alteration in his voice. This horrible cruelty was committed at the request of the magnetizer? M. Sauvage-de-la-croix, in the *Memoires de l'Academie des Sciences*, gives an account of a girl at Montpelier, on whom, when somnambulant, he tried, among other vain attempts to rouse her, putting brandy and spirits of hartshorn in her mouth, tickling the ball of the eye with a feather, blowing snuff

into the nostrils, and violently twisting the fingers. She never gave the slightest sign of sensation.

In the tenth volume of the *Bibliothèque de Médecine*, there is an account of a female somnambulist, who was severely whipped over the bare shoulders without effect, and once had her back most savagely smeared with honey and was exposed to the stinging of bees, but she felt nothing till she was awakened, when, of course, she suffered acute agony. Messrs. Foissac, Foquier, Guersent and Itard, men of high celebrity, and members of the inquest established by the Royal Academy, all give testimony to facts of a similar nature.

But even severe surgical operations have been performed on patients without their knowledge, while their senses were buried in magnetic sleep! A man in the department of Gers, in France, had an extremely painful abscess of the thigh, and it was resolved to spare him the pain of operation, by performing it while under the effects of magnetism. This was done by Dr. Larieu, after the patient had been rendered somnambulant by the Comte de Brivazac. During the operation the patient remained motionless as a statue. When awakened, M. Roc asked him whether he would submit to the operation, he replied "I suppose I must, since it is necessary." M. Roc then informed him that it was over. The astonishment of the patient may be conceived when he discovered the fact, for he had neither seen nor felt it; and the last thing he remembered was the act of M. de Brivazac laying his hand on his forehead to induce sleep!

All the tests of insensibility that have been mentioned, except the more surgical operations, have been tried again and again in this country, and even in this city. The observations of Dr. Capron, of Providence, R. I., have led to so much public discussion, that almost everyone must have some knowledge of them. Dr. J. K. Mitchell and Dr. Pierce, of Philadelphia, have both experimented extensively on this subject. The former is said to have caused teeth to be extracted from patients during the magnetic sleep, without awakening any consciousness; and the latter found somnambulists perfectly insensible to the strongest odors, while their thoughts, their taste, and their muscular power, seemed to be entirely subjected to the will of the magnetizer.

But the most astounding case of magnetic insensibility that has been recorded, is that reported by M. Jules Cloquet to the French Academy. The high character, deep learning, and great practical ability of M. Cloquet render it impossible to doubt the truth of any statement to which he would affix his name. The case was as follows:—

Madame Plantin, a lady of sixty-four years of age, consulted M. Cloquet on the 8th of April, 1829, for an ulcerated cancer in the right breast, with which she had been afflicted for several years, and which was complicated

with a considerable enlargement of the corresponding axillary glands. M. Chapelain, her physician, had been in the habit of magnetizing her, without any other good effect than producing the magnetic sleep, with its usual insensibility. He proposed that M. Cloquet should operate upon her while in this state, which was agreed to.

On the day appointed for the operation, M. Cloquet on his arrival at half-past ten o'clock in the morning found the patient dressed and sitting in an arm chair, in the attitude of a person in a tranquil, natural sleep. She had returned, nearly an hour previously, from mass, which she was accustomed to attend at that time. M. Chapelain had thrown her into the magnetic sleep after her return, and she then spoke with much composure of the operation she was about to undergo. All the arrangements being made, she undressed herself, and seated herself in a chair. M. Chapelain supported her right arm, and the left was suffered to hang down. M. Pailoux, *eleve interne* of the Hospital St. Louis, was employed to present the instruments and tie the vessels. The first incision, commencing at the armpit, was carried round the lower part of the tumor till it met the first. The enlarged glands were then dissected with precaution, on account of their vicinity to a very large artery, and the tumor was extirpated. The operation lasted from ten to twelve minutes, and during the whole time the patient continued conversing tranquilly with the operator, and did not give the slightest sign of sensibility; no motion of the limbs or of the features; no change in the respiration or the voice; no alteration even in the pulse could be perceived: the patient never ceased to be in that state of automatic "abandon" and passiveness in which she had been for some minutes before the operation. It was not even necessary to hold her; they only supported her. A ligature was applied to an artery that had been divided (the most painful part of all operations), and the wound was dressed. The first dressings were removed, and the wound cleansed and re-dressed, on the 14th, without any sign of pain being given. After this dressing, M. Chapelain awakened her, the magnetic sleep having continued from an hour before the operation for two entire days. She was then again put to sleep, but it is not stated for how long a time.

Though some persons seem to be incapable of being magnetized powerfully, and others yield with difficulty, yet there are some who fall under this influence almost instantaneously. M. Dupotet remarks: "A young girl, or rather a child, for she is not twelve years of age, at this moment attends my demonstrations, who is so susceptible of the magnetic influence, that she almost instantly falls asleep, and the approximation of my fingers towards her causes a short and quick convulsive start, which seems to pervade her whole frame."

NECESSARY PRECAUTIONS.

Such is the command of the will of the magnetizer over the muscles of the magnetic sleeper, that he can determine, in many cases, what part of the body shall be at rest, and what part in motion. Sometimes the hand of the patient will follow that of the operator in all its movements as the needle will follow the magnet.

Even the whole person may appear to be attracted in this manner; and when a magnetizer allows himself to become alarmed at the consequence of his own acts, this condition of things may become exceedingly distressing. There is a well-authenticated story of a French nobleman who magnetized his favorite daughter in mere sport, before a considerable circle of observers, neither of them having faith in the process. But, to the utter horror of the father, the laughter of the daughter at the whole proceeding, which had gradually assumed more and more the character of fatuity, without his suspecting that the change was other than a jocose affection, was soon settled into a complete appearance of idiocy; and when he turned from it in distress, the daughter rose and followed him about the range of apartments, as if actuated by his will alone, nor could he escape the presence of that distorted and convulsed countenance that he had agitated, but had not presence of mind to allay. This young lady was seriously in danger of suffering permanently from the consequences of her father's want of self-possession and firmness, for it is extremely injurious to lose sight of the original purpose when a crisis is impending, until that crisis is complete. The magnetizer should never leave his patient until all signs of undue agitation have subsided, in case where convulsive symptoms are present.

The following extracts from the report of the commissioners of the French Academy will give an idea of the extent to which the motions of the sleeper may be sometimes controlled by the operator. The gentleman (M. Petit) subjected to this experiment was affected with a paralysis of the face from an abscess.

"The patient was in a short time put to sleep: after which, in order to remove every suspicion of any previous understanding between him and the operator, the commissioners handed to M. Dupotet a note, written at the moment, wherein they had specified the parts they wished to be convulsed. Possessed of this instruction, M. Dupotet first directed his hand towards the right wrist, which immediately became convulsed. He then stood behind the patient, and directed his finger first towards the left thigh, then towards the left elbow, and lastly towards the head. Each of these parts was almost immediately seized with convulsive movements. M. Dupotet then directed his left leg against that of the patient, which became so much agitated that he nearly fell off his seat. He then directed his foot towards the right elbow of M. Petit, which became violently agitated; he then stretched his foot towards the

left hand and below, and violent convulsive movements developed themselves in the upper limbs. One of the commissioners, M. Marc, with the intention of obviating more effectually every possibility of deception, blindfolded the patient, and the preceding experiments were repeated with a slight variation in the result. Messrs. Thillage and Marc directed their fingers towards different parts of the body, and provoked some convulsive movements, which were, however, less promptly developed and more feeble. This occurred whether his eyes were blinded or not, and these convulsive movements were more marked when the parts operated upon were submitted to the action of a metallic rod, whether in the shape of a key or the branch of a pair of spectacles."

INFLUENCE OF ANIMAL MAGNETISM ON THE MIND.

Thus far the attention of the reader has been directed to the physical effects of animal magnetism on the body, but the effects produced upon the mind, in those persons who are rendered somnambule, are often far more wonderful.

It was the celebrated Marquis de Puységur who first particularly observed the mental condition that has been termed magnetic somnambulism. He was a student of Mesmer, and a most able magnetizer, practising the art solely for the benefit of the sick, and universally beloved for his benevolence and amiability. The history of his discovery is as follows:—

While magnetizing his gardener, an ignorant rustic he observed him fall into a deep and tranquil sleep. It then occurred to him to address to the sleeper a few questions, which he did, and the man immediately answered him with intelligence and clearness. He soon found that he possessed a peculiar power over the mind of his patient, and that he had but to will a question and it was answered. Their souls seemed to be in communication as well as their bodies! In speaking of his gardener while in this condition he says: "He is no longer, when in a magnetic state, a peasant who can hardly utter a single sentence; he is a being to describe whom I cannot find a name. I need not speak; I have only to think before him, when he instantly hears and answers me. Should anybody come into the room, he sees him if I desire it, and addresses him, and says what I wish him to say, not indeed exactly as I dictate to him, but as truth requires. When he wants to add anything more than I deem it prudent strangers should hear, I stop the flow of his ideas, and of his conversation, in the middle of a word, and give his thoughts quite a different turn. I know of no subject more profound, more lucid, than this peasant in his crisis. I have several patients approaching his state of lucidity, but none to equal him." This patient, like many others since observed, had the power of perceiving his own inter-

nal structure, and distinguishing what was the disease. He prescribed what treatment he required, when he would be benefited by being magnetized again, and when he would be well, if so treated. The Marquis followed his directions, and everything happened as he predicted.

All the magnetizers who now attempt to treat diseases in this manner, prefer the knowledge of the patient when possessed of this lucidity and second-sight (clairvoyance and prevoyance) to their own judgment, and the result proves the propriety of doing so. "These patients," says the Marquis, "during the crisis, possess a supernatural power, by which, on touching a patient presented to them, as passing their hand even over the clothes, they feel which is the affected viscus (internal organ), the suffering part; they point it out, and indicate pretty nearly the suitable remedies." One of these sleepers told the Marquis that he was subject to frequent headaches, a buzzing in his ears, which was true, though he had complained of it to no one. A young man who was present at this experiment, but who ridiculed the pretensions of magnetism, was told that his complaint consisted in pains of the stomach and other disorders in the abdomen, that had been produced by a disease which he had suffered from some years before. And when, still doubting, he applied to be examined by another magnetic somnambulist, distant some twenty yards from the first, he was told just the same thing, by which he was utterly confounded.

A well-known physician of high standing at Providence, Rhode Island, at one time employed a sleeper in his family, to assist in determining the character of occult diseases in patients who consulted him at his office. The results were singular and important. Once she declared the cause of deafness by describing the internal ear and brain, and at another time pointed out the cause of an incurable blindness, by describing a red tumor at the back part of the eye. She knew nothing of anatomy, and the parts described are entirely out of the reach of natural vision.

M. Husson describes the condition of the sleeper in this state as follows:—

"The somnambulist has his eyes closed. He neither sees with his eyes, nor hears with his ears; yet he sees and hears better than a waking person. He sees and hears only those with which he is in relation. He sees only that at which he looks, and he usually looks at those objects only to which his attention is directed. He is submissive to the will of the magnetizer in all things which cannot injure himself, and in all that does not oppose his own ideas of justice and truth. He sees, or rather he has a perception of the interior of his own body and that of others; but he usually remarks those parts only which are not in a natural state, and which disturb the harmony of it. He recalls to his memory things which he had forgotten in his waking state. He has provisions and presentiments

which may be erroneous in several circumstances, and which are limited in their extent. He expresses himself with surprising faculty. He is not free from vanity. He becomes more accurate by degrees, for a certain time is guided with discretion, but if ill-directed he goes astray. When returned to his natural condition, he entirely loses the recollection of all the sensations and ideas he had during his state of somnambulism; so that those two states are as entirely strangers to one another as if the somnambulist and the waking man were two different persons."

No obstacle seems to bound the vision of the somnambulist, and at the will of the magnetizer he can see sometimes from the back of the head, and sometimes from the pit of the stomach, or the tips of the fingers.

M. Rostan, in the "*Dictionnaire des Sciences, Médicales art. Magnétisme*," gives an account of an experiment performed by him in the presence of M. Ferrers. "I took my watch and held it at the back of the head of the somnambulist at a distance of three or four inches from the occiput. I asked her if she saw anything. 'Certainly,' said she; 'I see something shining; it gives me pain.' Her countenance was expressive of pain, and ours bespoke our astonishment. We stared at each other, and M. Ferrers at last broke silence by observing to me that if she could see something shine, she could probably see what it was.

"'What do you see shining?' 'O, I don't know; I cannot tell.' 'Look well.' 'Why it fatigues me so.' 'Why, it is a watch.' Fresh surprise on our part. 'But if she can see that it is a watch,' again said M. Ferrers 'she will probably tell us the time. Can you tell me what time it is?' 'Oh! no! that is too difficult.' 'Pay attention and look well.' 'Well, I will try. I can perhaps tell the hour, but I can never see the minutes.' When she had looked with the utmost attention, she said, 'It is ten minutes to eight,' which was then the exact time. M. Ferrers wished to repeat the experiment himself, which he did, with similar success. He altered the direction of the hands on his watch several times, and when it was presented to her without our having looked at it, she was right every time.

M. Chardel narrates a case of a magnetic somnambule, who, while quietly sitting in her chair, saw him go into another room for a decanter of water. He went to a filtering tank, turned the cock, but no water came. He split off a piece of wood and picked the spigot with it, thinking that the passage was obstructed, but without success. He then picked the air-hole, but no water came; at last he filled his decanter with unfiltered water. The somnambule, on his return, told him all of his motions, without omitting a single circumstance, notwithstanding there were between her and him two walls and a parlor.

In the "*Gazette de Santé*" for September, 1829, the editors of which are decided opponents of animal magnetism, we have the following observations and notes of a case,

which cannot be doubted when given on such authority:—

"There is now in M. Fouquier's wards a patient in whose case animal magnetism has developed the most curious and, in some points, incredible phenomena. Without siding with the lovers of the marvellous, it is incumbent on us to record individual facts when duly authenticated. Now, the facts which we are about to relate having been witnessed by a large number of spectators we presume we may present them to our readers as being entitled to their confidence.

"Petronille Leclerc, twenty-six years of age, seamstress, entered La Charite to be treated for spasmodic cerebral affection, bordering on epilepsy. She was of an exceedingly nervous temperament, very pale, exhausted by her former sufferings, and extremely irritable. She had been seized, after a violent fit of anger, with a turning up of the eyeballs, in which position they remained fixed and resisted all remedies. The idea occurred to M. Shire her medical attendant, of trying magnetism. He made the first trial on the 29th of August, and subsequently repeated it many times. The most remarkable circumstances of this treatment was noted down, and some of them occurred in our own presence.

The following is an account of them:—

"At the first sitting the somnambule gave several proofs of lucidity. The gentleman who had magnetized her presented to her various objects, such as a flask, some sugar and bread, which she discriminated without seeing them, for her eyes were bandaged, and, moreover, in order to answer questions put to her, she generally turned her head on the opposite side, and buried her face in her pillow. Once, without being questioned, she said to the same person, who was holding her, 'You have a headache,' which was really the fact; but, with the view of perplexing her, the student told her she had made a mistake. 'That is very singular,' said she; 'then I must have touched somebody who had a headache, for I felt it well.' She also distinguished several persons present by certain peculiarities in their dress. One of the most remarkable circumstances is this:—

"The magnetizer, on retiring, had promised that he would return at about half-past five to wake her. He came before the appointed time, and the somnambule observed to him that it was not yet half-past five; but he replied that a letter which he had just received obliged him to return to her. 'Oh, yes' she said, immediately, 'It is the letter now in your pocket-book, between a blue and a yellow card'—which fact proved to be perfectly correct. A watch was placed at the back of her head, and, on being requested to tell the time, she said: 'Six minutes past four.' It was then seven minutes past four."

From among a thousand similar examples of lucidity may be quoted the astonishing powers of Miss Brackett, of Rhode Island, who, when in her magnetic somnambulism,

could tell many of the contents of a box closely packed with dried plants, a bird's nest, and various other articles, altogether unknown to her previously; and who read notes from Colonel Stone under many envelopes and numerous seals, sending them back with the contents copied on the outside, and the seals still unbroken.

There have been many well-authenticated instances of magnetic somnambulists, who could read a book through a cover as well as Madame Leclerc could see the letter in student's pocket. But there are many still more astonishing facts, that seem almost as if the soul of the sleeper could leave the body, and travel to any distance at the will of the magnetizer. From among these cases that of Miss Brackett may be chosen, as one of the most astonishing and best authenticated. This young lady was totally blind, and deprived of voice, except a mere whisper, in consequence of a blow on the head from an iron weight some years before, which for a long time deprived her of reason, and left her still subject to excruciating nervous pains. She was placed under magnetic treatment by Dr. Capron, of Providence, Rhode Island, in May, and it was continued almost daily till September, when she came under the notice of our historian, Colonel Stone, of New York. Her natural sight was then so far restored that she could distinguish between light and darkness, and could see objects like shadows, but could not distinguish the sex of any person by the dress.

This wonderful somnambule, when in the magnetic sleep, could, in imagination, accompany any individual with whom her magnetizer placed her in communication to scenes she had never beheld, hundreds of miles from the bounds of her furthest real travels. She would then describe correctly what she saw in places she had never been, and even seemed to suffer, while on her imaginary journey, some of the evils that would have attended it had she been there in reality. If desired to go into a box and examine its contents, she has been known to complain of suffocation, and, if taken in her dream to sea, she exhibited signs of sea-sickness! When thus taken to Washington, she described the capitol, and the principal objects in and near it.

New Theory of Animal Magnetism.

In searching for materials to form a theory of Animal Magnetism, it is only necessary to sweep, with a thought, the accumulated obstructions from the pathway of time, and look back on the chaotic mass as it moves in retro-spection from behind the dim nebula to occupy the more conspicuous station assigned to it in cosmogony. See now the simple forms of matter, all globular, and how few in number; count them; there are less than one hundred,

but they are all moving to join in various proportions, and form an infinite number of objects; oxygen and nitrogen have come together, and now form a new transparent called atmosphere. A new composition of matter is now to be formed. See moving from a distance two large collections of very small globules; the smallest collection is oxygen, and extends six hundred and sixty-two miles; the largest collection is hydrogen, and extends one thousand three hundred and twenty-five miles; the two collections have now come together, and formed a pond of transparent water, only one mile in length. Again, the simple globules are in motion, and now many of them meet together and form a granite rock; others, collected in another place, have formed earth. A new substance is now to be formed, many kinds of globules are now moving; they are now together, and form iron ore. The simple globules are now everywhere in motion, and meeting together in different clusters, from all the inanimate objects composing the universe. A more beautiful formation is now to take place, the globules are collecting in the water; they meet from the "trilobite," a marine animal; it is alive, and capable of reproducing its kind. The globules are everywhere again in motion, and, as they come together, form innumerable kinds of fishes, beasts, and birds. The globules are again congregating, and, see, they have formed the most beautiful figure of all; it is a MAN; he is endowed with intellect, and seems superior to all other forms of life; all the previous remaining globules have congregated in his formation, and there seems nothing left. Look again, you will perceive some very small globules left; they are mere "molecules" compared with the other globules, and appear infinite in numbers; they do not seem to combine with any formed object, and yet they move everywhere, and pass through everything. All objects being composed of round globules, must be porous, occasioned by the impossibility of round globules forming a perfectly solid mass. It is between these openings or pores that the last remaining globular molecules find a free passage through all objects in the Universe. In the unobstructed passage of these infinitely small globules, moving in infinite numbers, they produce such wonderful effects, that we will, for convenience, name them collectively, magnetic fluid. This fluid sometimes collects in large masses in the atmosphere, which it displaces to occupy the space itself; though collected in large masses, it never coheres together, and being very elastic, it sometimes starts suddenly to another place, leaving a vacuum where it comes from. This vacuum being suddenly filled by the elastic atmosphere rushing together, forms the phenomenon called "thunder"; the rapid passage of the magnetic fluid through the atmosphere, produces a vivid light, called "lightning," by friction with the globules which form the atmosphere.

Let us now trace the course of the magnetic fluid through the pores of objects on the earth. In passing through some objects, particularly iron, it frequently continues to keep up the stream, until stopped by a very simple process well known to man, and the iron through which the stream passes is called the magnet; large beds of iron ore are found in the earth, having a stream of this fluid passing through it from South to North; the Southern part of the bed of ore where the fluid enters, is called the South Pole, and the Northern end, where the fluid passes out, is called the North Pole. If you break from the mass a piece of this ore, it will have a stream passing through it with a South and North Pole; this is called a natural magnetic fluid (first put in motion by the atmosphere), will gradually work through the metal, and in one or two years, form a permanent stream through the tongs, which all have a North and South Pole, and perform all the phenomena of the horse-shoe magnet. Draw a natural magnet lengthwise over a bar of iron or steel, and you start a stream of the magnetic fluid through it; this bar, poised on a vertical pivot, forms the compass used by surveyors and mariners; it receives the fluid at the South, and discharges it at the North; hence it must follow, if the South Pole of one magnet be placed to the North Pole of another magnet, they will cling together, for the fluid, in passing out of the North Pole of one, enters the South Pole of the other, and continues an unbroken stream; that is called attraction in magnets; and hence, it also follows, that if two North Poles come together, they will fly off, because two streams come together from opposite directions; that is called magnetic repulsion. The same fact will be seen if you take two horse-shoe magnets and bring them together the two North and the two South Poles, which will repel each other, and if one is suspended the other will fall; but if you turn one over so as to bring the north of one to the south of the other, they will adhere by the circular stream of magnetic fluid running through the whole; hence it follows incontrovertibly, that as the magnetic fluid can pass through the pores of all substances, two magnets must continue to attract each other, even when other substances are placed between them; this is found to be invariably true, in all cases tried with the most dense substances, such as glass, wood, metals, water, stones, &c., and the magnets always continue to attract the same as if nothing intervened. THERE IS ONE EXCEPTION ONLY TO THIS GENERAL LAW, CERIN,* AN ANIMAL FAT (THE GLOBULETS OF WHICH ARE SO SOFT, THAT

*This wonderful substance, Cerin, is like the "larnin" of Teddy O'Rourke, it must be "spread thin and made to go a great ways," or else the fabric will explode, as it comes in contact with the dull brain of a scientific "numskull." THEY MASH TOGETHER, AND CLOSE UP ALL THE PORES), WHEN

SPREAD ON PAPER AND HELD BETWEEN TWO MAGNETS, CUTS OFF THE MAGNETIC STREAM AND RENDERS THE MAGNETS AS POWERLESS AS WOOD. If a stream of magnet fluid can be caused to run through a bar of iron by drawing a natural magnet in one direction over it, it follows that the stream can be changed or stopped by drawing the natural magnet over it in an opposite direction. This is also true in practice, and even a common spike drawn hard over a magnet needle from the North to the South Pole, will deprive the needle of its magnetic properties, and destroy the compass.

The magnetic fluid pervades the pores of all substances, and is generally inactive, or nearly so, until put in motion by the friction of some other globules striking against it. It has a great affinity for animal hair, and a still greater for metal; hence, a deer's tail whirled in the atmosphere, collects the fluid, and the tail striking on a metallic plate, communicates the fluid to the plate, from thence it may be conducted by a string to a stop cock, from which hydrogen gas may issue and take fire by the fluid; such a lamp is used for instructive lectures at most colleges in the country. The fluid is collected by the same principle in the electric machine. The magnetic fluid pervades all substances, animate as well as inanimate, and produces singular effects in animals. A small portion of it conducted from an electric machine into man, will produce drowsiness; a very large portion of it will produce death, by forcing asunder the globules of which man is composed; the hairs on man are continually collecting small portions of the fluid from the atmosphere; woollen clothes also collect it, and communicate it to the system, from whence it again passes off to the atmosphere. A small portion of the fluid is always necessary to support life, by warming the blood with friction as it passes through the pores; sufficient for this purpose is collected from the carpet and earth by the feet, which forms the South Pole of an animal magnet; the eye, by continually straining after objects, causes the fluid to pass off at the retina, which forms the North Pole (when awake) of an animal magnet; change and relaxation, ebb and flow, are essential to all things; the nerves, by fatigue with manual labour during ten or twenty hours, lose the power to draw the fluid up, and the eyes, by fatigue with "looking," lose the power to throw off the magnetic fluid, which must now begin to ebb or run downwards, entering in at the eye, which now becomes the South Pole, and passes off at the feet, which in turn becomes the North Pole of the animal magnet; the eye, being transparent, receives the fluid faster than it can pass off at the North Pole (feet), which surcharges the system and produces the natural sleep. In sleep there is a relaxation of the nervous system, and, consequently, the whole body is gradually invigorated, until the eye gains sufficient strength to open and change the magnetic current, receiving the fluid again at the feet (South Pole),

and thrown it off from the eye (North Pole); this is called "natural waking."

In the waking state, man is capable of forcing a more than natural magnetic stream from the eye; particularly if he desires to see or have the object towards which he directs the eye; this is called "will." Hence man is able to "will" a magnetic current from his eyes; the magnetic fluid can pass through the pores of all substances (except CERIN) and consequently the current thrown out by the "will" can be sent to another person's eye, which (if awake) will likewise be a North Pole, and offer an "opposing" current; two currents meeting from opposite directions, the "weakest" must be turned. Hence, if a strong man "will" a magnetic current from his eye (North Pole) it must turn the "weak" current from a woman's eye, which now becomes the "South Pole," receiving the magnetic current from the North Pole of a man. In nature, when the eye becomes the South Pole, the person is in natural sleep; hence, when by the animal "will" the eye of a woman becomes the South Pole, the woman is in a MAGNETIC SLEEP, and can be a magnetic somnambulist, the same as one in a natural sleep, can be a natural somnambulist.

In the magnetic sleep, the magnetic fluid passes from the brain and eye (North Pole), of the magnetizer to the eye (South Pole) and brain of the magnetic somnambulist; the magnetic fluid is composed of globular molecules which touch each other, and form strings or magnetic cords from one brain to the other; hence, if the brain of the magnetizer be moved by a "sense of external things," the magnetic cords instantly convey the same sympathetic move or "sense of external things" to the brain of the magnetic somnambulist.

"A sense of external things" is "knowledge," hence, all knowledge possessed by the magnetizer is instantly possessed by the magnetic somnambulist, who is, consequently, capable of answering correctly any question which the magnetizer could answer himself.

Diseases are "obstructions" in the pores of the body. The magnetic fluid carries off all obstructions in its passage through the pores of the system; hence, all diseases are carried off from the system by the magnetic fluid, in its passage through the pores of the system.

The magnetizer can force the fluid through all objects (except cerin), and, consequently, can force the fluid "by his will," in a curve through the brain of a third person, in its passage to the brain of the magnetic somnambulist; and, consequently, the third person will be in "magnetic communication" with the magnetic somnambulist, who will be able to answer correctly all questions which the person in magnetic communication could answer himself.

Process Used in India to Produce Magnetic Sleep.

Having ascertained from my first case that coma might be induced with the patient's eyes closed, and feeling the necessity of an easy attitude for both operator and patient where an hour's labour was given, I mesmerized my next patient lying in bed, with his eyes closed, and in a darkened room. If the open eye were not necessary, I concluded that it would probably be a source of distraction; and the sitting posture was also objectionable for the same reason, as a person instinctively resists going to sleep in the erect posture. My second patient was accordingly mesmerized lying in bed, with his eyes closed, and the room darkened. This succeeded perfectly, and, from its convenience, was the routine followed ever afterwards without exception.

The patient was desired to lie down and compose himself to sleep; his head was brought to one end of the bed and the mesmerizer seated himself so as to be able to breathe upon the head and extend his hands readily to the pit of the stomach.

We then began making passes from the back of the head down to the pit of the stomach, breathing gently on the head and eyes also. The fingers were held loosely in the shape of claws, and carried slowly over the parts at the distance of an inch from the surface, dwelling longer over the eyes, nose, mouth, and sides of the neck; and on reaching the pit of the stomach, the hands were suspended there some minutes.

Having continued this process for a quarter or half an hour, the passes may be advantageously ended by pressing both hands for some minutes on the pit of the stomach. This done for an hour daily was the routine which enabled me to perform so many mesmeric operations, and often on the first day of treatment. The lads varied this routine, however, to suit their convenience. One preferred to place both hands on the pit of the stomach from the beginning to the end of the process, breathing on the eyes and head all the time. Another placed one hand on the pit of the stomach at the beginning, and made passes slowly over the face with the other, changing hands when tired. A third would make his passes from the stomach upwards to the head; and they seemed to me to succeed all equally well—"provided they attended to their work."

A moderate degree of continued attention is indispensable. Otherwise the passes are mere mechanical movements without vitality, and the lads knew from experience that if they did not work "with a will" they were losing their time.

It is better not to test the patient's condition at first by speaking to him, but by gently raising his arm; and, if

it fall helplessly down without subsequent movement, or is found cataleptic when bent, or rigid on attempting to bend it, we may consider the mesmeric sleep to be established. When the patient is insensible to the loudest sounds, to pricking of the navel, and pinching of the nipple, the operation may be performed. But the muscular irritability cannot be extinguished in some persons; they show signs of irritation on being pricked, pinched, and burned; still, if protracted testing does not awake them, the operation may be confidently performed, as the signs of sensibility are usually not increased during it, and the case is as successful for all practical purposes as when the patient lies like a corpse.

The more "delicate" European process may be resorted to when required, and is performed in this manner.

The patient is seated in a comfortable chair for sleeping in. The mesmerizer seats himself in front with the patient's knees between his, and, laying hold of both hands, opposing the thumbs to each other, he concentrates his attention upon the patient, and desires him to look steadily at the operator. He having held his hands till there is an equilibrium of heat established, passes are made slowly from the forehead down to the pit of the stomach, and from the crown of the head down both sides of the neck, and along both arms to the fingers. The eye shows very satisfactorily the progress made. When it begins to follow the mesmerizer's hand involuntarily, and a peculiar tremor of the eyelids, or a prolonged heavy wink, is observed, it is very encouraging, and ought to induce the mesmerizer to increase his attention. The eye at last closes, but the eye-lashes generally continue to quiver as if from an instinctive attempt to open the eyes. This the patient cannot now do, even though he may still retain his general sensibility and consciousness. The process being continued, or repeated, at last brings on the mesmeric coma, which, being tested, the operation is performed.

But this process seems to induce a state of artificial somnambulism in the European much more frequently than in the Asiatic; and possibly the difference of the routine followed may partly account for this. Our object was to knock the patient down as fast as possible, and to keep him from rallying from, or even feeling, the first impression made on the system; and this appears to be more effectually done by the more intimate and continued contact of the two bodies. My patients seemed to escape the first stimulating effects of Mesmerism (the somnambulistic stage), and to plunge at once into the coma. But painless operations may be as satisfactorily performed in somnambulism in mesmerism.

In the treatment of chronic diseases suited for Mesmerism, "coma" is not often required. If it occur, it is probably because nature needs it. But we ought to be satisfied with the improvement of the patient, though it be unaccompanied by any striking phenomena. The sys-

tem is often recruited, not the less effectually because silently—just as the best digestion is least felt.

For refreshing the nervous system and procuring sleep, mesmerizing “*a longs courants*,” as the French call it, will usually be found sufficient. This consists in steady continuous tractions, with the points of the spread fingers, from head to foot; the head may be breathed upon also, and the hand allowed to rest for a few minutes at the pit of the stomach, “*en passant*.” Half an hour, or an hour of this will often soothe the restlessness, bring back natural sleep, and invigorate the nervous system.

LOCAL MESMERIZING is often very useful in removing pain (especially if the system has been previously affected by Mesmerism), and a few minutes of local passes, with or without contact, combined with breathing on the part, will sometimes prove the speediest anodyne for local pains.

THE DEMESMERIZING PROCESSES.—The means used for dissipating the mesmeric influence are precisely those employed for rousing the brain in fainting or natural insensibility. Although volition and consciousness are suspended in natural syncope and mesmeric coma, the involuntary part of the nervous system still retains sensibility to organic stimulants. Cold air and friction are the natural stimulants to the nerves of the skin, and are the most likely means used to restore their sensibility, when it is diminished. The respiratory nerves of the face and chest are more particularly sensitive to the impression of cold air and friction; and these natural agents are the popular and most successful remedies in restoring persons to their senses who have fainted. This result arises, I presume, from the organic irritation of the nerves of the skin being propagated to the brain, thereby arousing it again to activity and re-establishing the interrupted sympathy between the voluntary and involuntary parts of the nervous system.

The equilibrium of the nervous circulation is equally deranged in the mesmeric condition. But organic life seems to be exalted at the expense of the life of volition, and the nerves of the surface are often preternaturally sensitive to organic stimuli; so much so, that blowing in the face of a mesmeric sleeper will often cause a shock that rouses the brain into activity in a moment, and the person instantaneously recovers his senses. How this happens. I cannot imagine, unless it be by driving the nervous currents back to the surface that had been concentrated upon and had oppressed the brain.

Blowing sharply in the eyes, rubbing the eyelids and eyebrows, rapid reverse or transverse passes, sprinkling cold water on the face and chest, or exposing the surface of the body to a cold current of air, are the usual methods employed for demesmerizing the brain; and when locally applied are equally efficacious in demesmerizing cataleptic or rigid limbs.

But it sometimes happens that all these means fail to awake the sleeper, and I know nothing for it but to leave him alone and let him sleep it out, which is always done without any bad consequences that I ever observed.

The smallness of the cause, and the greatness of the result, when we restore a person in a moment to the full possession of his senses and intellect by blowing in his eyes or sprinkling cold water on his face when in the mesmeric coma, are quite as remarkable in natural fainting, in which the effects from the same causes are equally striking and instantaneous, although the two conditions can have nothing in common in their origin.

Psychology Pathetism.

The following will be sufficient to show in what respects the IDEA of Pathetism comprehends all of Mesmerism, and exceeds all that can be done by operating through one of the external senses merely:—

1. Pathetism operated and produced all the results of Mesmerism, without the labour of the WILL, or its peculiar processes. It had always been objected to Animal Magnetism, that the efforts of the will imposed upon the operator were exhausting to his system, and often injurious.

2. Pathetism produces the same and more results, without the labour of the will, and on persons wide awake, while they are perfectly conscious of relations and things.

3. It has the vast advantage of producing the same results (not on one individual), but on one, or one hundred at the same time!

4. Pathetism produces all the phenomena often without requiring any conditions of the patient; and it is the only theory that can consistently attempt to do so. In Mesmerism you must (at first, certainly) gaze at the patient, and take hold of his hands. In Neurology you must touch your patient, in some form. So, in hypnotism, you must have the sense of sight, and the patient must fix his sight upon something. But not so, necessarily, with Pathetism; it produces results, and tells how they are produced, when no conditions whatever are required of the patient.

5. Pathetism operates without always requiring any conditions from the attending spectators! Thus multitudes have been affected and brought completely under control while there has been any amount of noise, mirth, and excitement throughout the whole audience. In thousands of instances persons have been controlled immediately in their muscular emotions and mental impressions, in public audiences, when they were overwhelmed with emotion, and carried almost to frenzy in their excitement. In those cases there were, there could be, no mesmeric passes, no "coin" no "zinc and copper," nor any

other object to gaze at, no "profound silence," no electro-reactive conditions required.

6. Pathetism operates on the entire audience at one and the same time, a thing never attempted or done by any other theory, old or new.

7. It operates not only on persons in the "normal" or walking state, but it carries them into the higher states of Trance and Ecstasy, and in these states induces phenomena without addressing either one of the external senses.

8. It dispenses with the unfounded notions in respect to the pretended "electricity" of the "Tractors" of Perkins, the "zinc and copper" "coin." And when results are produced by using certain substances, as coin, or a piece of charcoal, this theory shows how it is that they come to pass.

9. The method of Pathetism compelled persons to come out from public audiences, and place themselves on my platform! It may be an easy thing to experiment on persons after they have left the audience, and seated themselves near to the operator; but not so common to experiment upon them, and thus cause them to leave their seats, even before they had any suspicion of an influence exerted over them!

10. And more! I have, by Pathetism, controlled persons not only "immediately," even before they had taken their seats in my public lecture room, but I have also Fascinated them at a distance of a mile, and in that state have drawn them to my hall!

11. Pathetism is original, causing one somnopathist to perform experiments upon another, as for instance, I first entrance A, then A entrances B, and B entrances C and so on from one to fifty.

UNITY.

In the theory of Pathetism, then, we find a PRINCIPLE which runs through human nature, and one which is sufficient to account for one and all of the phenomena which ever were or ever can be artificially induced in the nervous system, because by applying this same principle we find that one and all of these diversified results can be produced by addressing the mind through either of the external senses. After the relation is once formed, then results may be induced by the will force merely.

PRACTICAL DIRECTIONS FOR PATHETIZING.

From the information already given, it is supposed the reader must now either have some idea as to my method, or, at least he must be prepared, somewhat, to appreciate the rules which follow.

It is not so easy to give specific directions to be applied generally, to all men.

PARENTAL.

If, for instance a parent should inquire how he might best control the mind of his child, I should wish to see

them both before I could give specific directions; because I must know not only the temperament and constitutional tendencies of the child, but also the aptness, tact, and knowledge possessed by the parent, which would enable him to adapt what he did to the best possible advantage in the government of his child. As a general rule, I should say that the parent who secured the most confidence and love, would be the most able (other things being equal) to control his child. And thus with every other person. Adults are children in miniature, and the one whose mind is the best constituted for this purpose, who has an aptness for controlling another, will, on the whole, succeed the best.

TREATMENT OF DISEASE.

Remember! That these Rules apply to the Treatment of Disease, the breaking up of bad habits (such as the use of tobacco, or opium, &c.), or to the production of any and every imaginable degree or form of Nervous or Mental phenomena.

WHAT IS COMPREHENDED IN THESE RULES.

That these Rules include all and singular, that has passed under the names of Animal "Magnetism," or by whatever other term an influence over the nervous system may have been signified, whether old or new. Terms have been used for concealing this fact! Hence, if you understand the theory here explained, you never need to be at a loss to account for any experiment that you see performed on any human being.

INTELLIGENCE.

That, in many cases, it is not necessary that the operator should be either intelligent, or learned in Mental Philosophy.

SELF-INDUCTION.

That whatever may be the remote cause which makes an impression upon the sphere or nervous system of the patient (whether by suggestion or otherwise), the results are, in all cases, secondarily self-induced. That is, they are brought about by the patient's own mind, operating on the Nutritive Fluid of his own system.

DIVERSITY OF MEANS.

That, as the results we now speak of, are always, in some sense self-induced, so they may be brought on by as many different ways as there are methods and objects for addressing either of the external senses.

AN IDEA.

That, after an idea has once possessed the minds of certain persons, of any given state, that same idea may bring on that state, either in whole or in part. And hence it is, that persons often sink into a state of coma, or a peculiar nervous condition, without any visible means.

And, if they are made to imagine that that state is brought on by the "spirits" who have departed this life, it is all the same. This law of human mind explains how it is that results are often produced by talismans, or by visible substances that are said to have been magnetized. The mind of the patient must be directed to the subject: he must have some previous knowledge that a result of the kind has been produced; or, that it now, may be. Thus instructed, the mind may be impressed by holding different substances in the hand.

CHILDREN.

That children and the aged are not apt to be very susceptible.

ANTIPATHY.

That there should be no antipathy, natural or incidental, between the operator and his patient.

ONE OR MORE AT A TIME.

That you may operate on one or fifty at the same time. All that is necessary is, that there should be perfect agreement between the operator and the patient, in relation to the object of the sitting, time, place, and attending circumstances.

The patient may recline, stand up, or be seated, so that his position may be perfectly easy.

INCREASE OF POWER.

And that if you impress one person in a company where there are others to witness what you do, this increases your power, as others will be likely to be sympathetically affected, whether you desire it or not.

HOW TO FORM THE RELATION.

All that has been said enters into, or may enter into, that influence by which you gain control over the mind of your patient. But the specific directions for forming **THE RELATION**, upon which all your power depends, have respect to each of the **EXTERNAL SENSES**, which are the avenues through which you gain access to the human mind. You may address yourself to either, and produce results when the relation is once established. But the best way for forming it is to begin with:—

HEARING.

The sense of hearing. You peremptorily **ASSUME THE POWER** to accomplish the result, without the possibility of failure. You are **ACTIVE** positive and simply require your patient to be passive, negative. This assumption is made by addresses to the sense of hearing.

SIGHT.

The sense of sight. This is of less importance, at first, than hearing. Yet, if you secure it so much the better. If the patient fix his sight by your direction, then you have that avenue in his mind also.

FEELING.

The sense of feeling. As this sense is located especially in the hands, you direct the patient to put his hands together; clasp them and let them remain passive in his lap. The mind may also be reached through the sense of feeling, by placing one or both of your hands upon the front and coronal region of the head, or if you pass your hands gently over the head, the face, or any part of the system which may be affected with disease. If you operate on one at a time, stand by the side, place your left hand on the top of the head, and make the passes, over the sides of the face, with the other; or, stand behind the patient, and, with both hands, make the passes over the head, shoulders, and down the arms.

THE TIME.

If the patient be at all susceptible, all these Rules followed, it next becomes a question of time; simply, as to how long before you can get control of his nervous system. From one to twenty minutes will determine.

POWER.

You should remember that you can exert, in most cases, more power through three senses, than you can through one. Hence, to ascertain whether the Relation be really formed, you address your patient and say to him, "Now, you cannot pull your hands apart," at the same time putting your hand upon his (sense of feeling). The patient makes an effort and finds himself unable! Or, you close his eyes, and then say to him, "Now, you cannot open your eyes!" He tries and cannot!

IS THE RELATION ESTABLISHED?

This process continued and repeated a few times, the Association, or RELATION, becomes fully established between you and your patient, and this done, remember that

his own will executes, in his own nervous system, the dictates of your Love, so that whatever you WILL and command him to feel, or will, or do within the degree of his developments, results as the consequence. That is if you express your will to him while he is under the spell, your control over him will correspond with the degree in which your mind is associated with his, whether in the SENSUOUS, MENTAL, or SPIRITUAL state:

In this way you may bring on the trance by merely speaking to him, rouse him out of it, relieve him of pain, cause him to have conceptions or perceptions of things, real or imaginary, past, present, or absent. Thus you may cause him to dream: you may change his appetites, disposition, and habits of life; and thus, also, he may control and govern himself by his own determinations formed in his own mind, while under the spell, provided you tell him to do so.

THE SITTING.

The sitting should not be continued longer than is agreeable to the patient. You release him by the laws of association, the same as you began. That is, you may address either of his senses for this purpose. The sense of hearing, by the word "Done!" The sense of sight, by a motion of the hand; or the sense of feeling, by gently patting the back and upper portion of the head.

TO BE REMEMBERED.

The patient should always be made acquainted with your design, to produce any result, beforehand, before and during the sitting. He should become passive, and settle his mind on the result. His sight and hearing should be fixed or suspended, so that he may sink, without interruption, or resistance, into a state of reverie.

The Relation once formed, the patient is completely controlled by your suggestions, as you suggest, or tell him what he can do, what he cannot do, what he shall feel or hear, or see; and, as sure as your spheres assimilate, so surely will you see him doing exactly what you have dictated or commanded to be done. Bear in mind that no two patients are precisely alike, and hence the difference in your influence over different persons. Some of you may carry up into a high state of trance, while others can merely be impressed through their senses by what you say to them.

DEGREES.

As there are states which may be superinduced by Pathetism, and, as the good you may be able to do your patient will depend, more or less, upon the depth or height of the state, so to speak, it may be well to consider each a little more in detail:—

EXTERNAL.

The Sensuous state is that in which all the results are brought about by addresses made to the external senses. And these are threefold, and have respect to what the patient Hears, Sees, or Feels.

INTERNAL.

The second is a higher state, and extends more into the Sympathetic, and this, also, is developed in three ascending degrees:—

In the first degree, the patient's external senses are closed up, suspended.

In the second his mind is at oneness with the mind of the operator, so that his emotions, volitions, and actions correspond with those with whom he is in communication.

The third degree, is that state in which the somniph becomes lucid, and has an acute sympathetic perception of whatever is forced upon his attention by the mere will of the operator.

SPIRITUAL.

And higher still is the next degree, which is called **SPIRITUAL**, because in this state the patient hears, sees and feels independently of his own external senses, and independently of any force exerted upon him by the operator, or from the external world. And this, also, may be said to be threefold, comprehending all that went before.

The patient has knowledge (according to the degree in which his wisdom, faculties, are developed) of the external world.

He has knowledge of the internal world. Whatever is comprehended in Physiology, Phrenology, the physical Organic, and Moral Laws of the universe.

And also of the spiritual world, or the world of causes, the spheres above, the Laws of Association, Progression, and Development, the Final destiny of the Race. In each of these states, various shades of difference may be observed, all depending on the degree in which the patient's capacities are developed. But it should be remembered, that one will succeed the other in the process of time. The laws of progression are very rapid. Hence the necessity of patience and perseverance in the use of the means before described, under the encouraging assurance, that there are but few, if any cases, where they can be conscientiously used in vain.

CAUTIONS.

There is really no need of any difficulty with your patient, at any time. Nevertheless, for the want of attention to some of the preceding rules, you may possibly, in some unlooked-for emergency, find yourself unable to determine what should be done, and you will remember it, perhaps if put down here under the head of cautions.

Never become, yourself, excited while your patient is under your influence, in a deep state of trance.

If your patient becomes convulsed, do not be alarmed. Relieve him in the manner I have directed.

If you find it impossible to rouse your patient from a deep state of trance, let him sleep it away himself.

Do not suffer disagreeable persons to approach one who is in a state of trance.

If your patient should relapse into an unconscious state after having been once entranced, you should **FORBID** it! Do something to prevent it, while he is in the trance, and say to him, "I will prevent it; you will not, cannot fall into it again."

HOW TO BE A
SPIRIT MEDIUM,
OR
RULES TO BE OBSERVED WHEN FORMING
SPIRITUAL CIRCLES.

The spirit circle is the assembling together of a given number of persons for the purpose of seeking communion with the spirits who have passed away from earth into the higher world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage. These in combination form a force stronger than that of an isolate subject; first enabling spirits to commune with great power; next developing the latent gifts of mediumship in such members of the circle as are thus endowed; and, finally, promoting that harmonious and social spirit of fraternal intercourse which is one of the especial aims of the spirits' mission.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative in disposition, whether male or female; also of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. The physical temperaments should contrast with each other, but no person suffering from decidedly chronic disease, or of a very debilitated physique, should be present at any circle unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, nor more than twelve.

The use growing out of the association of differing temperaments is to form a battery on the principals of electricity or galvanism, composed of positive and negative elements, the sum of which should be unequal. No person of a very strongly positive temperament or disposition should be present, as any magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena. It is not desirable to have more than two already well-developed mediums in a circle, mediums always absorbing the magnetism of the rest of the party; hence, when there are too many present, the force, being divided, cannot operate successfully with any.

OF TEMPERATURE.—Never let the apartment be over-

heated, or even close. As an unusual amount of magnetism is liberated at a circle, the room is always warmer than ordinary, and should be very well ventilated. Avoid strong light, which, by producing excessive motion in the atmosphere, disturbs the manifestations. A very subdued light is the most favorable for any manifestations of a magnetic character, especially for spiritual magnetism.

OF THE POSITIONS TO BE OBSERVED.—If the circle is one which meets another periodically, and is composed of the same persons, let them occupy the same seats (unless changed under spiritual direction), and sit (as the most favorable of all positions) round a table, their hands laid on it, with palms downwards. It is believed that the wood, when charged, becomes a conductor, without the necessity of touching or holding hands. I should always suggest the propriety of employing a table as a conductor, especially as all tables in household use are more or less magnetically charged already. If flowers and fruit are in the room, see that they are just freshly gathered, otherwise remove them; also avoid sitting in a room with many minerals, metals, or glasses, these all injuriously affect sensitives, of whom mediums are the type.

I recommend the seance to be opened either with prayer or music, vocal or instrumental; after which, subdued, quiet, and harmonizing conversation is better than wearisome silence; but let the conversation be always directed toward the purpose of the gathering, and never sink into discussion, or rise to emphasis; let it be gentle, quiet, and spiritual, until phenomena begin to be manifest. Always have a slate, or pen, pencil, or paper on the table, so as not to be obliged to rise to procure them. Especially avoid all entering or quitting the room, moving about, irrelevant conversation or disturbances within or without the circle room, after the seance has been once commenced.

The spirits are far more punctual to seasons, faithful to promise, and periodical in action, than mortals. Endeavor, then, to fix your circle at a convenient hour when you will be least interrupted, and do not fail in your appointments. Do not admit unpunctual late comers; nor, if possible, suffer the air of the room to be disturbed in any way after the sitting commences. Nothing but necessity, indisposition, or impressions (to be hereafter described) should warrant the least disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited of the spirits. Let the seance always extend to one hour, even if no results are obtained: it sometimes requires all that time for spirits to form their battery of the materials furnished. Let it be also remembered that all circles are experimental; hence no one should be discouraged if phenomena are not produced after the first few sittings. Stay with the same circle for six sittings: if no phenomena are then produced (provided all the above conditions are observed), you may be sure you

are rightly assimilated to each other, you do not form the requisite combinations, or neutralize each other. In that case, break up, and let that circle of members meet with other persons; that is, change one, two, or three persons of your circle for others, and so on until you succeed.

A well-developed test-medium may sit without injury for any person, of any description of character or temperament, but a circle sitting for mutual development should never admit persons addicted to bad habits, criminals, sensualists, strongly positive persons of any kind, whether rude, sceptical, violent tempered, or dogmatical. An humble, candid, inquiring spirit, unprejudiced, and receptive of truth, is the only frame of mind in which to sit for phenomena, the delicate magnetism of which is shaped, tempered, and made or marred as much by mental as physical conditions. When once any of the circle can communicate freely and conclusively with the spirits, the spirits can and will take charge of and regulate the future movements of the circle.

OF IMPRESSIONS.—Impressions are the voices of spirits speaking to our spirits, or else the monitions of the spirit within us, and should always be respected and followed out, unless (which is very rare) suggestive of actual wrong in act or word. At the opening of the circle, one or more of the members are often impressed to change seats with others; one or more impressed with the desire to withdraw, or a strong feeling of repulsion to some member of the circle, makes it painful to remain there. Let any or all of these impressions be faithfully regarded, and, at commencing, pledge to each other the promise that no offence shall be taken by following out impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning, if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbors, for any failures to express, or at first discover the meaning of the spirits impressing you.

Spirit-control is often deficient, and at first almost always imperfect. But, by often yielding to it, your organism becomes more flexible, and the spirit more experienced, and practice in control is absolutely necessary for spirits as well as mortals. If dark and evil-disposed manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals under similar circumstances. Do not always attribute falsehoods to lying spirits or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Strive in truth, but rebuke error gently; and do not always attribute it to design, but rather to mistake in so difficult and experimental a stage of the communion as mortals at present enjoy the spirits.

Unless strictly charged by spirits to do otherwise, do not continue to hold sittings with the same parties for more than a twelve-month. After that time, if not before,

fresh elements of magnetism are absolutely essential. Some of the original circle should withdraw and others take their place.

All persons are subject to spirit influence and spirit guidance and control, but not all can so externalize this power as to use it consciously, or be what is significantly called a medium: and finally, let it be remembered, that except in the case of trance-speakers no medium can ever hope successfully to exercise his or her gift in a large or promiscuous assembly; while trance-speaker, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER, of the intelligence rendered; the magnetism of the spirit and the spirit-circle being but a quickening fire, which inspires the brain, stimulates the faculties, and, like a hot-house process on plants, forces in abnormal prominence dormant or latent powers of mind, but creates nothing. Even in the case of merely automatic speakers, writers, tapping, tipping, and other forms of test mediums, the intelligence or idea of the spirit is always measurably shaped by the capacity idiosyncrasies of the medium. All spirit power is thus limited to expression by organism through which it works; and spirits may control, inspire, and influence the human mind, but do not change or re-create it.
